

Two Sermons:

TENDING
TO DIRECTION
FOR CHRISTIAN
CARIAGE,

Both in
AFFLICTIONS INCUMBENT,
And in
JUDGEMENTS IMMINENT.

THE FORMER

ON P S A L M. 13. 1.

THE LATTER

ON H E B R. 11. 7.

By THOMAS GATAKER B. in D.
and Pastor of ROTHERHITH.

LONDON,
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מוזכיר לדוד

DAVIDS

Remembrancer.

A

MEDITATION

ON

P S A L M E 13. 1.

Delivered in a Sermon at *Serjeants
Inne in Fleet-street.*

By

THOMAS GATAKER, Bachelor in Divinitie, and Pastor of *Rotherhith.*

ESAY. 62. 6, 7.

You that are mindfull of the Lord, be not silent : Give him no rest, till he repaire Ierusalem, and till he make her the praise of the Earth.

LONDON,

Printed by I O H N H A V I L A N D.

1 6 2 3.



T
H
S

RIG



ry vi

l. 2.
Adag
copy
b. 2.
Idem
cap. 3



TO
THE RIGHT
HONOURABLE

Sir JAMES LEY Knight and
Baronet, Lord Chiefe Iustice of
his Maiesties Bench.

RIGHT HONOURABLE:



LEBEIT Speech haue no small
advantage of Writing; in that
a it hath a greater viuacitie
accompanying it, than the other
hath by much: the latter seeming
to be but as ^b a dead shadow of
the former; Elocution^c the ve-
ry vitall spirit and chiefe grace of an Oration, and

^a Habet nescio quid
luculentis *ερρηγίας*
υῖα vox; & in
aures discipuli de
auctoris ore transfusa
fortius sonat. *κινεῖ*.
ad Paul'm. *ῥήμα*
illa, ut dicitur, vox
lectione pleni^r auct.
Quintil. institut. lib. 2.

t. 2. Quod memoria lapsus Cicroni quasi ex Tuscul. l. 2. tribuit Erasim. in Hieron. & in
Adag. Atqui Cic. epist. ad Attic. lib. 2. epist. 8. Ubi sunt qui aiunt, *ῥήμας* *εἰς* *ὃς* *ἡς* *περὶ* *αὐ*
ερρηγίας *ἢ*; Quanto magis vidi ex tuis literis, quam ex illius sermone quia ageretur?
^b *ῥήμας* *ἐμῶν* *καὶ* *ἡμῶν*. Greg. Naz. epist. 32. *ἢ* *παρὰ* *στον* *ὁμιλίας* *αὐτῶν*.
Idem epist. 38. ^c *Ἄλλο* *quasi* *vita* *quodam* *est* *orationis*. *Quintil. institut. lib. 11.*
cap. 3.

THE EPISTLE

[illegible]

DEDICATORIE.

with the living, ^k though neuer so farre both by sea and land severed either from other, but the living also may haue profitable commerce and dealing with the dead, as ^l we haue by meanes of their writings still extant with those that died and departed this world, euen thousands of yeeres since, to our exceeding great comfort and inestimable gaine. Being therefore moued by some that heard of it, and the matter deliuered in it, but could not be present at the deliuey of it, to make this weake discourse, by helpe of Pen and Presse, more publike, as dealing in an Argument not vsfiting the present times, and such as they desired to be more fully either instructed or directed in, which by meanes thereof they supposed that both themselves and many other might be; I was the rather induced to condescend to this their desire, that by presenting of it to your Lordship, the prime Member of that graue and reuerend Societie, where it was by word of mouth deliuered: I might giue some poore pledge and testimonie of my due and deserued respect to your Honour, and of my thankful acknowledgement of such fauours, as haue from time to time, by your Lordship beene shewed me, as well during the time of mine employment at Lincolnes-Inne, (where your Lordship was one of the first whom I receined kinde acceptance from, being Reader at the time of my first accessse thither,) as since also. Hauing therefore during my late restraint by some infirmitie and weaknesse that constrained me to keepe home, and to intermit my publike employment, taken some time to reuiew, supply, and enlarge my former Meditations of the Subiect then handled

κ Κἄν ἢ μὲν α
πελλὰ μὲν ἔν
Οὐρεὶ τῇ σκίβῳ
τα, δὲ λῶν τῇ
ἡγῆσαν. Homer.
Iliad α.

1 Hinc illud Luc.
16. 29. Habent
Mosen & Prophe-
tas: audiant illos.
Mortui superinde lo-
quuntur adhuc:
quod de Abele Spi-
ritus Sanctus Heb.
11. 4. & de Samue-
le Siracides Eccles.
46. 20.

THE EPISTLE, &c.

handled, (which I could not so well finde time for before) I make bold to tender them here (such as they are) unto your Lordship, and intreating onely your courteous acceptance of them, without further troubling your Honour amidst so many weightier affaires, commit both your selfe and them to the gracious protection and holy direction of the Highest.

Your Lordships to command
in the Lord,

THOMAS GATAKER.





DAVIDS Remembrancer.

PSAL. 13. 1.

*How long, O Lord? Wilt thou forget mee
for ever? How long wilt thou hide thy face
away from me?*



HIS *Psalme*, as appeareth by the
whole tenour of it, was composed
by the Prophet DAVID during the
time of some grievous and tedious
temporall affliction; and that ac-
companied also (as may seeme)

Occasion.

with some *spirituall desertion*.

And it may well for the subiect *matter* of it be
tearmed

Master.

^a DAVIDS Remembrancer;

as being penned by him for this end, to put God in
minde of him, and of his present forlorne and dis-
tressed estate.

מוֹכִיחַ
לְדָוִד
Sicut Psal. 38.
לְהוֹבִיחַ

B

The

Parts 3.

Part 1.

Complaint.

^b *Vers.* 1, 2.^c *Vers.* 1.^d *Vers.* 2.^e *Vers.* 2.

Part 2.

^f *Vers.* 3, 4.

Request.

^g *Vers.* 3.

^h *Respice, refertur ad, Usque quo avertis faciem? Exaud, ad, Usque quo obliuisceris? Aug. in Psal. 12.*

Reasons 2.

Reason 1.

ⁱ *Vers.* 3.

^j *De somno peccati. Russin in Psal. 12. In peccato. Aug. in Psal. 12. & contr. advers. leg. l. 1. c. 11. Cassiod. & Remig. & ex utroque Lombord. De somno peccati qui ducit ad mortem. Acacius*

casur. quasi collect. 4. apud Hieron. epist. ad Miner. & Alex. ^k 1 Thess. 5. 6, 7. Ephes. 5. 14. 1 Cor. 15. 34. ^l Theodoret. & Enthym. ^m Gen. 27. 46. Iob 3. 20, 21. Eccles. 7. 28. ⁿ Cum in peccato, quod est ad mortem irrevocabili per se servatur. Bern. in Cant. 52. Ne penitentiam ad mortem differens, dormiam cum morte peccati in inferno. Hugo Card. in Psal. 12.

The *Psalm* consisteth of *three* principall *Parts*.

There is first ^b a *grievous complaint* of his present condition; propounded by way of *exposition*;

1. ^c In regard of *God*; who seemed not to regard him.

2. ^d In regard of *himselfe*, by meanes thereof driuen to his shifts, and in a manner at his wits end.

3. ^e In regard of *his aduersaries*; who tooke occasion thereby to triumph and insult ouer him.

There is secondly ^f an humble *suit* and *request* commenced by him to *God*, and conceived in *three* distinct *parts*, answering the *three* branches of his former *complaint*. For 1. ^g Hee requesteth *God* that he would ^{*} *Behold and heare*; that hee would vouchsafe to regard him, and turne his face againe towards him, and not send him away, *insudita querela*, vnheard and vnanswered.

2. He addeth some *Reasons* why he desireth and requireth *God* thus to heare and regard him.

1. ^h In regard of *himselfe*, that hee sleepe not in *death*: not meant, as some thinke, of ⁱ *sleeping in Sinne*; though ^k *Sinne* in Scripture be oft compared to *Sleepe*; nor, as others, ^{*} of the *death of griefe and despaire*; though that be said too to be a kinde of *Death*; and ^l maketh a mans life oft no better, yea more bitter than *Death*: not yet as others, ¹ of *dying eternally*, of being euerlastingly damned: but



^m of temporall death, (that is vsually tearmed ⁿ a *Sleepe*; and is nothing indeed but ^o a *Sleepe longer than vsual*; yea in some sort ^p a *perpetuall Sleepe*, because to continue ^q as long as the world lasteth:) that ^r hee might not die in this distressed and discomfortable estate.

2. ^s In regard of his malicious and euill affected *Aduersaries*; ^{*} that they might not haue longer or further cause of joy and triumph in his ouerthrow, as hauing now without all helpe or hope of recovery, gotten the vpper hand of him.

And there is thirdly ^t a cheerefull and a comfortable *Conclusion*, wherein as recollecting himselfe, and controlling the voice of sense with the voice of Faith;

1. ^u He *professeth* his trust and confidence in God.

2. ^{*} Hee *promiseth* himselfe assured helpe and deliuerance from God.

And 3. ^v He *praiseth* God for it, as if already he had receiued it: ^z See the picture of an hopefull heart, saith Chrysostome, he craueth aid of God, and before he haue it, he renders thanks for it, as if already he had it.

And thus haue you the *Summe* and *Substance* of the *Psalme*, with the seuerall parts of it.

To returne to the first Branch of his Complaint, which I purpose only to insist on.

Branch 3. ^y *Pacificitur.* ^z Εἰς τὴν εὐχαρίστησιν ὑποχέω; ἥτοι, καὶ ὅτι ἡ λαὸς, ὅς ἐστιν εὐχαριστῶν, καὶ εἰς τὴν πᾶν ὁδὸν. Vides animum bene sperantem? Petit, & prius quam acceperit, tanquam qui accepisset, gratias agit. Chrysost. in Psal. 12. Contra quam Bern. in Cant. 10. Gratiarum alio beneficium non precedit, sed sequitur.

^m *Jan. Catin. & c.*
ⁿ *Vide Druf. lib. 3. quest. 27. & Herve- lach. in Psal.*

^o *1 Cor. 15. 6, 51.*
^p *1 Ioh. 1. 11, 14.*

Reason 2.

^q *Ti dicitur & c.*
^r *ἔτι καὶ τὴν*
^s *εὐχὴν τὴν*
^t *Quid mors est?*
^u *Somnus est consue-*
^v *to longior. Chrysost.*
^w *ad pop. Antioch. de*
^x *imag. serm. 5.*

Part 3.

Conclusion.

^y *Ier. 51. 39. Nobis*
^z *cum semel occidit*
^a *brevi lux, Nox est*
^b *perpetua una dormi-*
^c *enda. Catull. epig. 5.*
^d *Quicunque nasci-*
^e *mur, brevi post lu-*
^f *mine Aeternus im-*
^g *pedit sopor. Bern.*
^h *Lampred.*

ⁱ *Iob 7. 9, 10. &*
^j *14. 12.*

^k *Iob 10. 20, 21.*

^l *Psal 39. 13.*

^m *Vers. 4.*

ⁿ *Psal 38. 16.*

^o *Vers. 5.*

Branch 1.

^p *Proficitur.*

Branch 2.

^q *Posticitur.*

Manner.

Readings 4.

Reading 1.

^a *Græc. Sept.
Lat. Vulgat.
Ang. Genev.
Reg. Bibl.
Calvin. alij.*

Reading 2.

^b *Usquequo, Domine, obliuisceris me? In finem? Remig. in Psal. 12. Exit hoc usque quo in æternum? Hugo Card. ibid. Sic Vatabl. & Leo Iude.*

^{*} *Psal. 74. 10.*

Reading 3.

^c *Quousque, Domine? subaudi, non intueberis? obliuisceris mei in æternum? Jua.*

^a *Psal. 79. 5.*

^c *Psal. 89. 46.*

^f *Psal. 63.*

^e *Psal. 90. 13.*

^h *Ier. 13. 2.*

Apoc. 6. 10.

Reading 4.

First, for the *Manner* of it, or *Phrase* it is conceived in; there are *four* severall *Readings*, though in effect for sense and substance much the same.

For 1. Some read the words of the former Part, without stop or stay, as one continued sentence; ^a *How long wilt thou forget me, O Lord, for ever?* But they both neglect the pause in the Hebrew; and beside make no very good sense.

2. Others make a pause, but a pause misplaced; and they thus read them; ^b *How long, O Lord, wilt thou forget mee? For ever?* As elsewhere, ^{*} *How long, O God, (shall the Adversary reproach? shall the enemy blaspheme thy Name for ever?* But the pause here in the *Originall*, is after *Domine*; not after *obliuisceris*.

3. Others placing the pause aright, read the words as an *Aposiopesis*, that is, a broken or imperfect sentence, not unfit to expresse passion. ^c *Quousque, Domine? How long, O Lord?* As if he had said; *How long will it be ere thou minde me? In æternum. obliuisceris? Wilt thou neuer againe thinke on mee? How long wilt thou hide thy face away from me? And the like we may find in diuers other places; ^d How long, O Lord? wilt thou be angrie for ever? Shall thy ieaousie burne like fire? And, ^e How long, Lord? Wilt thou hide thy face for ever? Shall thy wrath burne like fire? Yea the very selfe-same *Aposiopesis* apparently, where he saith; ^f *But thou, O Lord, how long? And, ^g Returne, O Lord: how long? And let it repent thee concerning thy seruants: As also oft ^h elsewhere.**

4. It may well be read by way of *Reduplicati-*
on,

DAVID'S Remembrancer.

5

on,ⁱ (a forme very fit also to expresse the vehement affection of a soule surcharged with sorrow, and pincht in with paine;) enclosing the middle part of the Verse within a Parenthesis: *How long, O Lord? (wilt thou neuer remember me?) how long, (I say) wilt thou hide thy face away from me?* And the like Reduplication is found also elsewhere, where hee saith,^k *How long shall the wicked, O Lord? How long (I say) shall the wicked exult?*

ⁱ Per epimonen repetendo ingeminas Cassiod.

^k Esai. 94. 3.

Either of the two latter may well stand with the Context of the words in the Original.

Secondly, For the Matter and substance of it:

Matter.

Substance.

1. There are two things complained of:

1. That God had forgotten him.

2. That he had hid his face away from him. Both

* *humanitus dicta*, spoken by way of resemblance from the manner of men, and the one going a degree beyond the other. ¹ *It is more to hide his face from him, than not to remember him.*

* Nec oblitio, nec accessio cadit in Deum. Remig. in hunc Psal. Neutrum Deo revera facti, sed more nostro Scriptura loquitur. Aug. & Ruffin. in hunc locum. Per adspersionem de Deo perinde ac de homine loquitur. Humanitas siquidem oblivisci, & faciem ab eo quem olevis avertere. Muscul.

^m Wee may out of vnmindfulness sometime forget one, whom wee wish otherwise well vnto: but when we doe wittingly and willingly ⁿ *turne or hide our face away from him*, it is a signe that either we hate and abhorre him, or at least desire not to minde or remember him. " There is an implication of bare neglect in the one; an intimation of anger and indignation, of displeasure and euill will in the other.

¹ Gravius est aversionem faciei quam obliuionem sentire. Muscul. in hunc loc.

^m Genes. 40. 23. & 41. 9. Hinc questio apud Senecam, an obliuio ingrati fiat dicendi, de benef. lib. 3. cap. 4. 5. ⁿ Esai. 58. 7. & 53. 3. ^o *ἀποστρέφω* & *ἐκείνη*, ut & *ἐκείνη* eis ἀποστρέφω; ut ἀποστρέφω ἀπὸ τοῦ προσώπου; Dion. Chrysost. orat. 38. " In obliuione remissio est benevolentia & cura, in aversione faciei indignatio & odium. Muscul.

• Acria postulat
iniquam milu civi-
um solitant, ut pul-
lum infirmum abri-
piant. Aug. in Psal.
62. & in Psal. 90.
P Psal. 4. 6. 7. &
18. 18. & 73. 25.

Σὺ δ' ὁ θεὸς τὸ
νὸτ' ἐπε-
ξέρχῃ σου πρὸς
ὁρᾶν δ' ἔραυ-
θεν νύξ' ὁ μοι καὶ
πρὸς καὶ πικρὸς
τρεῖς τὰς αἰσῶν
τ' ἀδυμῶν ἐμψή-
ρνουν, ὅταν ἀν-
θεν ἔργα τ' ἐνέκτα,
ἔθεν φῶς ἀπαι-
ντα. Theophyl. ep.
30. ex Homer. O-
dyss. 6.

q Psal. 27. 9.

* Psal. 38. 16.

z Psal. 30. 5.

f Psal. 63. 3.

Circumstance

• Ὁ θεὸς αἰὶν ὁ
λαὸν ἐκείνους, οἷς
ἡ σελήνη, τ' ἀγα-
θὸν, ὅν ἀπὸ λα-
ου, εἰς κακοδι-
μοῦν καὶ ἀποβλή-
σιν. τὸ τοῦ γὰρ
πλὴν ἔχοντες νύξ,
τὸ πλὴν τῶν συμ-
φορῶν ἐπιπλάττει-
ται. Theophyl. epist. 37.

• Esai. 54. 8. Psal. 30. 5. † Δυστυχία γὰρ, ἐπειδὴ, ἐντυχία δια-
κομίται πάλιν εἰς ἐαυτὴν ἐπιστάται, λυπηρότερον καὶ ἄλγος. ὡς γὰρ καὶ
δεύμασιν κρυφώτερον. Theophyl. ep. 37. Τὸ γὰρ καλὸν καὶ πλὴν τῶν ἀγαθῶν πᾶσαν κα-
κίαν. Idem epist. 24. Nam fruentis voluptatibus crescit cavendi dolor. Plin. epist. 5. l. 8. Et,
Tum est tormentum carere divitijs, cum illas iam senseris. Sen. controu. 6.

For God therefore to forget DAVID, not to minde him, or looke after him, is much ! If his eie be neuer so little once off vs, the spirituall aduerfario is readie presently to seize on vs, ° as the Kite on the Chicke, if the Hen looke not carefully after it.

But for God, DAVIDS P only ioy and stay, to turne his face away from him, that hee may not minde him, as if ^q in anger and euill-will towards him, he had cast off all care of him, yea were resolved to reiect him, and were willing to expose him to the will of those that would * reioyce in his ruine: this is much more. There is an vnmindfulness of him implied in the former; an euill minde towards him implied in the latter.

And surely, it ^r in the fauour of God there be life; yea ^t his fauour is better than life it selfe: then vn-doubtedly “ such apprehension of his disfaueur and displeasure must needs be as death, yea more bitter than death it selfe to the soule so deserted.

2. Both these are further aggravated by the circumstance of time; the long continuance of either.

1. For the time past; he had beene long in this estate already.

2. For the time to come; it was vncertaine how long it would last.

Now for God ^t for an instant to be angry with some of his, and to hide his face from them, cannot be but most † heauy to those that haue formerly

enjoyed

enjoyed it, and beene before in his fauour: (for * as for others; *those*, we say, *that were neuer out of hell, thinke there is no other heauen.*) The least frowne of his face, or bending of his browes, is a very hell it selfe to such: * *Thou turnedst but thy face away,* saith DAVID, *and I was troubled.*

* *In carcere matris ac nutritus puer, de matris sine anxietate miratur. Bern. de diuers. 12.*

* *Psal. 30. 7.*

But to haue it last and continue so for a long time together, what a daunting and dismaying must it needs be to that soule, that shall esteeme it selfe in a manner to lie so long in hell, and to haue in some sort an hell so long here out of hell, where it had a kinde of heauen before?

And yet further againe, though this heauy and disconsolate estate should last long, and were yet to last farre longer; yet if there were some certaine stint of time set how long it should last; the eye of the soule being fixed vpon that terme, it would be some comfort to consider how the time wore away. But where the eie of the minde meeteth with no object to stint it, but (as it is with persons distressed at Sea in a thicke fog, that haue rowed and wrought long till their hearts ake againe, and beaten to and fro, but can descry no shore; or as it is * with those that are in hell, whose torments haue no stint, but are boundlesse and endlesse) it is as farre from an end still, for ought it can descry, as at first; it hath lasted thus long, and "it is vncertaine how long longer it may last: This is that that might breake an heart of stone or Steele, that might enforce the forlorne soule to sinke downe vnder the heauy burden and vsupportable weight of it, ouerwhelmed with horror, and swallowed vp with despaire,

* *Quib' cruciatus & ad finem per tormenta properat, & sine fine deficiens durat. Ita fit miseris mors sine morte, finis sine fine, defectus sine defectu: quia & mors verit, & finis semper incipit, & deficere defectus nescit. Greg. mor. 19. c. 47.*
" *Psal. 74. 9.*

* Psal. 37. 24.

despaire, were there not somewhat else (euen * an hand of God himselfe) to support and vphold it.

And yet was this, as we see here, DAVIDS estate at the present. He complaineth that God had forgotten him, yea he had hid his face from him: this discomfortable estate had lasted long with him alreadie, and it was vncertaine yet how long it would last.

Doctrin.

Whence obserue we this Instruction, that Gods Church and dearest Children are oft in that case, what for outward afflictions, what for inward desertions, that both in the sight of others, and to their owne sense and feeling, God seemeth so haue reiected them, and not to regard them.

* *Aggravatio iudicio.*

Calvin. in Psal. 13.

Sic Esai. 53. 4.

a Psal. 10. 11.

* In the sight, I say, of others: for so say the prophane proud, oppressing and pursuing the poore;

a God hath forgotten them; hee hath hidden away his face, and will neuer more looke after them. And DAVIDS enemies of him, (if he were Author of that Psalme;) b God hath forsaken him; let vs pursue him, and seize on him: for there is none to deliuer him.

b Psal. 71. 11.

* *Ex sensu proprio.*

Calvin. in Psal. 13.

c Galat. 4. 26.

d Esai. 49. 14.

e *corazas fued.*

Matth. 12. 39.

Yeato * their owne sense and feeling. For so Si-on c the Mother of the faithfull complaineth; d The Lord hath forsaken me, and my God hath forgotten me. So the Children of the Church; and those no e bastardy brood neither, but such as continued firme vnto God, and faithfull with him, complaine also, That f though they had not forgotten God, nor dealt disloyally with him; yet God had forgotten them and hid his face away from them. So DAVID, g a man after Gods owne heart, and (as his name soundeth)

f Psal. 44. 17, 18,

24.

g I Sam. 13. 14.

the

the Lords Darling, or ^h the beloued of the Lord, yet maketh grieuous complaints often-times vnto God, and in holy manner debateth the matter, and expostulateth with God, both here and elsewhere: ⁱ I will say to God my rocke; Why hast thou forgotten mee? And, ^k Lord, why ^h hiddest thou my soule, and hidest thy face away from me? I am like to the dead, that lie slaine in the graue; that are cut off from thine hand, and thou remembrest no more.

Yea not ⁱ DAVID alone as a Type of him; but the only begotten of God himselfe, ^m his Sonne of Lowe, as hee termeth him, his dearest Darling, (though ⁿ he thought him not too deare for vs) when he was on the Crosse, not in his enemies eies and account only, ^o that twitted him with his trust in God, who seemed then not to regard him, but to his owne sense and feeling too, seemed neglected and forgotten, as by that bitter and lamentable complaint that hee then made, appeareth; ^p My God, my God, why hast thou forsaken mee? And if it were so with Christ, ^q DAVIDS Lord; no maruell if the like also sometime befell DAVID: if this betided the head, no maruell if it betide the bodie too: If it were sometime the state of the ^r native Son, that had neuer beene other; no maruell if it be the state oft of adopted Sonnes, of such as haue ^s of Seruants beene made Sonnes, of such as haue from Bond-slaves beene aduanced to that honour.

Which yet we are not so to vnderstand, as if *Explication.*
God could forget any man, or as if God could

C

forget

^h אהבה amatus
vel amabilis. Unde
Dido Parni. Inde
Salomon

ⁱ אהבה 2 Sam.
12. 25.

^k Psal. 42. 9.

^l Psal. 88. 5, 14.

ⁱ Psal. 32. 1, 8.

^m Coloss. 1. 13.

ⁿ Ephes. 1. 6.

^o Matth. 3. 17.

^p Rom. 8. 32.

^q O quantum dilectus,
pro quo filius ipse,
aut non dilectus, aut
saltem neglectus?
Bern. de temp. Vide
et Saluian. de pro-
uid. 1. 4.

^r Matth. 27. 43.

^s Matth. 27. 46.

^t Psal. 110. 1.

^u Matth. 21. 45.

^v Psal. 2. 8.

^w Iohn 1. 14.

^x Galat. 4. 6.

*r. Oblivio in Deum
non cadit. Aug. in
Psal. 9. & in Psal.
118. Conc. 15. Et
Muscul. in hunc loc.
Nihil Deus ignorat,
nihil obliuiscitur.
Greg. Mor. l. 25. c. 4.
Neque obliuio in
Deum cadit, quia
nullo modo muta-
tur; neque recorda-
tio quia non obliuif-
citur. Aug. in Psal. 87.
u Psal. 45. 11.*

Distin-Tion.

** Tunc meminisse
dicitur Deus, quan-
do facit; tunc obli-
uisci, quando non
facit. Aug. in Psal.
87. & in sentent.
Prophet. 108. Obli-
uisci dicitur, cum
non miseretur. Hu-
go Victor. de essent.
diuina.*

*x Quosdam de-
vit, quosdam de-
fere videtur. Ambro.
in Psal. 118.*

y Matth. 27. 5.

z 2 Sam. 7. 15.

a Esai. 53. 4.

b Act. 23.

c Luke 22. 53.

d 2 Cor. 5. 21.

Esa. 53. 6. 10.

e Mark. 15. 34.

f Hebr. 5. 7.

g Iohn 16. 32.

h Matth. 26. 56.

i Psal. 22. 1.

*forget ought. * Obluion is a defect, and cannot be-
fall him, who is perfection it selfe. But as wee are
said to forget things, when wee doe no more re-
gard them, or take notice of them, or looke after
them, than if we had forgotten them: ^u Forget
thy people and thy Fathers house, saith the Psalmist
to Pharaohs Daughter; And rich men are said to
forget their poore kindred and acquaintance: So ^{*} is
God said to forget men, when he doth not respect
them, when he taketh no care of them, when for
good he no more regardeth them, than if he had
cleane forgotten them.*

Now in this manner doth God indeed forget
some; Some hee seemeth to forget, though in-
deed he doe not forget them.

As Ambrose saith, That ^{*} God doth wholly for-
sake some: as he did ^y Indas and ^z Saul, whom
he vriterly cast off. *Some he seemeth to forsake, but
he forsaketh not indeed.* As our Sauour Christ, al-
beit ^a God seemed to haue forsaken him, when
not onely ^b hee left him in his cruell enemies
hands, and ^c suffered them to worke their wils
vpon him, but euen ^d powred out his owne
heauie wrath and indignation vpon him; and he
complained therefore as before, That ^e his God
had forsaken him; yet was he not indeed then for-
saken, but euen then ^f heard and helpt; ^g nor
was he euer left alone; but though ^h his Disci-
ples all forsooke him, and fled from him; yet his Fa-
ther forsooke him not, but abode euer with him: And
DAVID, though ⁱ he complain sometime in the
same termes that our Sauour did; yet else-
where

where^k he acknowledgeth that howsoever he had said in his haste, (in the heat of temptation,) that he was cast out of Gods sight, yet euen then did God heare him, and grant his requests.

In like manner, some God thus forgetteth indeed. (As ^{*} they forget him; so hee forgetteth them.) ¹ Call the Childe Loruchamah, saith God to Hoshea; for I will haue no more mercie on the house of Israel; but (as the Vulgar Latine hath it) ⁱⁿ I will utterly forget them: or rather (after the Originall) ² I will neuer forgive them: but ^o because they haue forgotten the Law of their God, I will forget them; when I haue visited their waies on them, and rewarded them for their deeds. ^p God threatneth, (saith Ruffine) both to remember to damne them, and to forget euer to shew mercy vpon them, when he hath once condemned them. Some he seemeth to forget, when he doth not. ^q Hee neglecteth not the godly, no not when hee neglecteth them: Yea, ^r hee remembreth them then best, when he seemeth least to regard them, when he seemeth most of all to forget them. Though the wicked, when he hath his will on the poore, thinketh that ^s God hath forgotten them, and doth not at all minde them; yet ^t the poore, saith the Psalmist, shall not alwaies be forgotten; nor the hope of the afflicted perish for euer. But ^u God when he maketh inquisition for bloud, will make it appeare then that hee remembreth them, and that hee doth not forget the poore mans complaint, nor will euer

^k Psal. 31. 22.

^{*} Hos. 2. 14.

¹ Hos. 1. 6.

^m Oblivione obli-
viscar. Vulg. tan-
quā esset à **ימי**
ימי dextra. quon-
sit à **ימי** **ימי** si-
nistra.

ⁿ Ut omnino con-
donem. Iux. & Li-
vel. Sed propterea
tollam eos. Leo Iud.
à facie scil. mèd.
Vatabl.

^o Hos. 4. 6, 9.

^p Minatur & me-
moriā damnan-
dorum, & oblivionē
damnantium. Ruffin.
in Hose.

^q Deus bonos non
negligit, cum negli-
git. Nec obliviscit-
tur, sed quasi obli-
viscitur. Ruffin. in
Psal.

^r Obscuris super nos
dispositionibus Deus
sape unde nos esti-
matur deserere, inde
nos recipit; & unde
nos recipere credi-
tur, inde derelin-
quit: ut plerumque
hoc fiat gratia quod
ira dicitur; & hoc

aliquando ira sit, quod gratia putatur. Gregor. mor. l. 5. c. 5. ^s Psal. 10. 11. ^t Psal. 9. 18.
^u 10. 12. ^u Psal. 9. 12.

* Psal. 9. 10.

† Esai. 49. 14.

‡ Esai. 49. 15, 16.

* In manibus seu p[er]fi-
te. Humanitus di-
stun. Jun.

Question.

“ἐν τῷ μύτρῳ ἐκ-
σάδα γὰρ ἦν ἡ ἐξο-
ν.”

Greg. Naz. orat. 31.
Etsi filius minus

interdum quam de-
beat filialem affe-

ctum exhibuit; ma-
ter tamen pro suis

misericordibus maternū
deservire non debet,

sed nec valet, affe-
ctum. Bern. ep. 300.

Answer.

Reasons 8.

Reason 1.

‡ Ad examen.

‡ 2 Chron. 32. 31.

‡ Deut. 8. 2. & 13. 3.

‡ Tentat Deus ut
sciat, i. ut scire nos
faciat; non ut sciat
ipse, quoniam nil latet,
sive tentatione enim
nemo satis probatus
esse potest, sive sibi
ip[s]e, sive alijs. Aug.
in Gen. contr. Ma-

nich. l. 1. c. 22. & de Trinit. l. 1. c. 12. & ibid. l. 3. c. 11. & in Genes. quest. 57. & 83. quest. 60. &
in Deut. quest. 19. & in Psal. 36. & in Psal. 58. & in Psal. 44. & de serm. Dom. in mont. l. 2.

saile any of those that * seeke to him and trust in him. And † though Zion complaine that her God had forgotten her; yet the Lord telleth her, and assu-
reth her that euen then ‡ hee had her as fresh in
minde, as if shee were * written upon his hands,
and her present estate was neuer out of his eye: yea
that he could no more forget her, than a woman could
her childe, or than the kindest and tenderest “ mo-
ther that is the fruit of her owne wombe.

But why doth God, may some say, then deale
thus strangely with his deare ones, and by see-
ming not to regard them, yea by seeming to re-
iect them, suffer them to be in so wofull and rue-
full an estate, that they are in a manner like per-
sons vtterly forlorne for the present?

I answer: God doth this for diuers ends;
whereof these are some of the principall.

First, ‡ to trie their sinceritie, their confidence
in God, their constancie with God, whether their
hearts be sincere toward him, and vpriight with
him, or no; whether they will keepe constantly
in Gods waies, though God seeme to neglect
them, or seeke to indirect courses, because God
seemeth not to regard them. * God left Heze-
kiah, saith the holy Ghost, to trie him and to know,
that is, * to make knowne, what was in his heart.
And ‡ the Lord tempteth you, saith Moses to the
Israelites, to humble you, and to proue you, and to
know what is in your heart, whether you loue him
heartily, and will constantly keepe his Commande-

ments

ments or no. As a Father will sometimes crosse his Sonne, to trie the Childes disposition, to see how he will take it, whether he will mutter and grumble at it, and grow humorous and waiward, neglect his dutie to his Father, because his Father seemeth to neglect him, or make offer to runne away and withdraw himselfe from his Fathers obedience, because he seemeth to cary himselfe harshly and roughly toward him, and to prouoke him thereunto: So doth God likewise oft-times crosse his children, and seemeth to neglect them, to trie their disposition, what mettall they are made of, how they stand affected toward him: whether they will neglect God, because God seemeth to neglect them, forbear to serue him, because hee seemeth to forget them, cease to depend vpon him, because hee seemeth not to looke after them, to prouide for them, or to protect them: like *Ioramus* prophane Pursuant; ^d *This euill, saith hee, is of God; and why should I depend then on God any longer?* Or whether they will still constantly cleaue to him, though he seeme not to regard them, nor to haue any care of them; and say with *Esay*; ^e *Yet will I wait vpon God, though hee haue hid his face from vs, and I will looke for him though he looke not on vs; for* ^f *they are all blessed that wait on him; and he will not faile in due time to shew mercy vnto all them, that doe so constantly wait on him.* As ^g *Samuel* dealt with *Saul*; he kept away till the last houre, to see what *Saul* would doe, when *Samuel* seemed not to keepe touch with him. So doth

^d 2 King. 6.33.

^e *Esaï. 8.17. Nec se probatus ab officio recessit. Tu, inquit, averti faciem tuam a me, sed ego non sum aversus a te. Ruffin. in Ps. 29.*
^f *Esaï. 30.18.*

^g 1 Sam. 13.8, 10.

^h Pſal. 101.

ⁱ Pſal. 89. 19, 38,
39-49.

doth God with his Saints, and with thoſe that be in league with him; hee withdraweth himſelfe oft, and ^h keepeth aloofe off for a long time together, to trie what they will doe, and what courſes they will take, when ⁱ God ſeemeth to break with them, and to leaue them in the ſuds, as we ſay, amids many difficulties much perplexed, as it was with DAVID at this time.

^k 1 Sam. 28. 6, 7.

Thus was *Sauls hypocrisie* diſcovered. Hee would ſeeme to depend on God; and ^k ſought to him in his troubles and asked aduice of him. But when God ſeemed to neglect him, and gaue him no answer, neither by dreame, nor viſion, nor by *Vrim* and *Thummim*, neither by *Prophet*, nor by *Prieſt*, then left he God and ſought to the Sorceresse, and by the Sorceresse to *Satan*.

Question.

ⁱ 1 Chron. 10. 14.

^m 1 Sam. 28. 6.

ⁿ 1 Chr. 10. 13, 14.

Where a question may be moued, how that is true that the Holy Ghost ſaith elſe-where, that ^l *Saul* did not at all aſke counſell of God. ^m *Saul* asked counſell of God, ſaith one place; but the Lord gaue him no answer: And, ⁿ *Thus* died *Saul* in his ſinne, ſaith another place, which he ſinned, in that he asked counſell of a Witch, and asked not of God; and therefore the Lord ſlew him.

Solution I.

But the answer is eaſie; and may be returned in two Rules of the *Ciuill Law*.

^o *Faſſa pro faſſis non habentur.*

Faſſa laud videntur, faſſa que ſunt ſubdola.

^p *Non videtur ſicri, quod non legitime ſit.* Reg. 1. 10.

^q 2 King. 32. 33.

I. ^o *That is not deemed done, that is not ſincerely done; or* ^p *that is not done ſo as it ſhould.* God accounteth that as not done, that is not done in ſinceritie. Take it by the like: It is ſaid of the idolatrous Heathen that were placed in *Samarita*, that ^q *they feared the Lord, and yet ſerued their*

owne

Job 1.9, 10, 11.
 O' p' πονηρὲς ὡς ἄν
 ἄλλο πάλιν καὶ ἄλλος
 ὁ δ' ἐδ' ἄλλος ἐδ' ἄλλος
 ὁ δ' συμφορὰς ὅπως
 φούσιν δὲ ὁ δειρὲς ἀλ-
 λὰ ἡγεστέ ἐς αἰεί.

Eurip. Hecub.

Nec iratum co-
 lere destitit numen.

Sen. ad Marc. 4. 13.

Job 13. 15.

Psal. 44. 17, 18,

19, 20, 21, 24.

Pericussisti, i. per-
 cussiendo desecisti.

Verba enim He-
 braica saepe motum

consignificant. Sic
 Gen. 38. 9. O' Psal.

39. 39.

κεῖται cetus.

proit. Genes. 1. 21.

Psal. 74. 13. Exec.

29. 3. O' 32. 2. Δεγ-
 χοντες τὰ κτήν

ἀβύσσου. Chrysost. in

Psal. 148.

O' O' ἄνθρωποι

ἔτι πάλιν ἐν

λαοῖς, ὅς με ἀπειρε-
 σεις. Diogen. Laert.

Nellus tam durus

erit baculus qui à

tuome obsequio se-
 pararet. Hieron. adv.

lavin. 1. 2.

Reason 2.

Ad exercitium.

fest what thou art. The Deuill slandered *Iob*, and traduced him, as if he had beene but an hireling, * one that serued God onely to serue his owne turne vpon God; and would therefore soone leaue God, if God should seeme to leaue him, yea would not stick to *curse* God, if he should but a little anger him, to his face. But the Deuill proued a lier, like himselfe: it was farre otherwise with *Iob*: As he was no hireling, so * he proued no changeling. As the Heathen man saith of one, † Hee ceased not to worship euen an angrie God: ‡ Though he slay me, saith *Iob*, yet I will trust still in him. And thus the Saints of God approue vn- to God their owne sinceritie; in that † though God had forgotten them, yet they had not forgotten him; though † he had smitten them, (that is, by smi- ting throwne and thrust them downe) to the very bottome of the Sea, the place where the † Whales lodge, and had ouerwhelmed them with the shadow of death; and suffered them to be butchered and mas- sacred all the day long, as if they were no other than sheepe sent to the shambles, and set apart for the slaughter; yet for all this, they would not from him, nor seeke to any other but him: As Diogenes the Cy- nick somtime told his Master Antisthenes, † there was no cudgell so crabbed that could drine them a- way from him.

Secondly, God doth this ^m to exercise the gifts and graces of his Spirit in them. For many graces of God, as Patience, Confidence in God, and the like, are like Torches and Tapers, that shew dimme in the light, but burne cleere in the darke;

or

or like the Moone, and ⁿ the Starres, that are not seene in the day, but shine bright in the night.

• There is no use of patience when all things goe well with vs. ^p Yee haue heard of Iobs patience, saith Iames. But we had neuer heard of it, had Iob neuer beene in trouble. ^q There is no sight of faith, when we doe sensibly see and feele as it were the loue and good will of God towards vs in the pregnant and plentiful effects and fruites of his fauour. ^r It is the efficacie of faith, saith Augustine, to beleue what we see not; for it is the reward of faith for vs to see what we beleue. But when ^s it is winter time with vs, and the sap is all downe in the roote, little signe or shew of it to be seene abroad, or aboue ground in the branches; when all outward, yea and inward signes of Gods loue and fauour towards vs, and of his care and regard of vs shall seeme to faile and be withdrawne from vs; when we shall see and feele nothing, but arguments of his anger and wrath, ^t troubles without and terrors within, Gods face turned from vs, or his angry looke towards vs; yet euen then through these thicke and blacke clouds to descry and discern the bright sunne-shine of Gods fauour; and contrary to sense and reason, carnal sense, & corrupt reason, to beleue that ^u God loneth vs, when he lowreth on vs, and seemeth euen to loath vs, that we are in fauour still with him when he knitteth the browes and frowneth on vs, that he remembreth vs and thinketh on vs when he seemeth to forget vs, that hee is a gracious God and ^v a sure Saviour to vs,

D

when

ⁿ Stelle interdum latent, procluminescent. Ita vera virtus non apparet in prosperis, erinet in adversis. Bern. in Cant. 27.

^o Patientie in prosperis nullus est usus. Greg. mor. l. 11. sap. 19. In malis que quisque patitur, non in bonis, quibus fruitur, opus est patientia. Aug. in Ioa. 124. ^p Iam. 5. 11.

^q Ibi fides non habet meritum, ubi ratio humana praebebat experimentum. Greg. in Euang. 26. Haec est enim laus fidei, si id quod creditur non videtur. Nam quid magnum est, si id credimus, quod videmus? Aug. in Ioan. 79. Iob. 20. 29. Facile enim credimus quod videmus. Ambr. in Luc. 10.

^r Virtus fidei credere quod non videtur; merces fidei videre quod creditur. Aug. in Psal. 109. Et de verb. Ap. 27. ^s Putas, hic est? non potest non esse, sed latet. byems est; verus est viriditas in radice. Aug. in 1 Ioan. 9.

^u 2 Cor. 7. 5.

^x Hebr. 12. 6.

Apoc. 3. 21.

^y Iob 13. 16, 15.

* Exod. 19.4.

Deut. 32.11.

Aquila pullos suos
in alis portat, alites
reliqui inter pedes.
Munster. in Schol.
ex R. Solomon.

“Οὐ ὀρνίθες τῶν
ἐαυτῶν νεοτῆες, ἔ-
πειδαι τῆς ἐγῆς κο-
μνάντας ἰδούσιν,
τῆς γαλίας ὕψα-
ραίνοντες σὺν τῇ
τῆνιν γυναικί σου.
Ec. 32. ἔστι δὲ ἐπεὶ ἡ
ἀνθρώπου τοῦ πᾶ-
το μῦθος, ὅτι ἐπὶ τῇ
τῆνιν συνάμμενος
αὐτοῖς πτεροῦ
λαμβάνοντες. Ba-
sil. Sel. homil. 21.

2 Deut. 8.2, 3.

a Pueri, qui nare
discunt, serpea in-
diuturnatis. Plaut.
Aulul. 4.1. - ast ubi
jam duraverit etas
Membra, animum-
que tuum, discas sine
cortice nare. Horat.
serm. 1.4.

b 2 Cor. 1.9.

Reason 3.

† Ἰνα καὶ ὁ πα-
τήρ ἐὶς αὐτῶν τὸν
ἐκείνου, ἐκείνου
ἐκείνου ἀποδείξει.
Basil. Sel. hom. 21.

c Ad patientiam
educendum.

when he seemeth bent to destroy vs; this is the excellencie of faith indeed. And for the exercise of this and other the like graces in his, doth God oft withdraw himselfe from them, as the Nurse doth from the childe, to teach it to exercise the feet, and learne to stand and goe of it selfe without helpe or hold. Or as the Eagle with her young ones, which when they are growne fledge, shee turneth out of the nest, nor beareth them euer on her wing, though * Sometimes shee so doe, but to enure them to flie, “flieth from them, and leaueth them sometime to shift for themselves. God led you along the wildernesse, saith Moses to the Israelites, ^a to humble you, and to teach you, that man liues not by bread, but by Gods word; to teach them ^a to swim without bladders, to goe without crutches, to depend vpon the bare word of God, when bread and water should faile; and to learne, as, with the Apostle, ^b not to trust in themselves, so † not so trust to the meanes, but in him that worketh by them, and that can as well worke for vs without them, when they faile.

Thirdly, ^c to enure vs to patience, and holy obedience, and submission of our wils to the good pleasure of God. As a father sometime will crosse his childe in those things that hee hath a minde to, yea and it may be are not euill for him neither otherwise, and deny him some things that he doth most of all desire, though they be such things as hee is willing enough, yea and hath a purpose afterward to bestow on him, only there-
by

by to enure him to rest contented with his will,
and to submit and referre his desires to his
pleasure: So doth God oftentimes withdraw
and with-hold long from his children outward
ioyes, inward comforts; the light of his counte-
nance, the fruits of his fauour, the things they
most desire, and that hee purposeth one day to
bestow on them, though he keepe them back for
the present, thereby to enure them to patience
and childe-like submission; that they may learne
to practise what ^d they daily pray, and what
our Sauour as well by practise as by precept,
hath taught them to say, ^e *Not my will, but thy
will be done.* For as ^f *patience maketh triall*; so
^g *triall breedeth patience.* As ^h by patience, and
by nothing more, is our sinceritie approued: (no-
thing putteth our pietie to the prooffe more than
patience:) so such trials as these doe enure to
patience and obedience: (As it is said of our Sa-
uour, That ⁱ *though he were the Sonne, yet ^k he
learned obedience by those things that he suffered:*)
^{*} a lesson at the first not so easily learned of vs, til
by continuance of sufferings we haue beene enu-
red to the yoke. By these and the like courfes
therefore God enureth and instructeth his chil-
dren to beare quietly such burdens as hee plea-
seth to lay on them; as also to wait his leasure,

^d Matth. 6. 10.
Αὐτοῦ τῆς θέλησ-
εως σου θέλω, ὡς
ἀμείνω. Heradit.
apud Stob. c. 3.

^e Matt. 26. 39. 43.
Ὁ θεὸς ἦναι ὁ θεὸς
Θεῶν ἡμεῶν οὐκ
ἐστιν. Thymaride quidā.
Thymarides contra,
Ἀλλὰ θεὸς ἡμεῶν
μὴ ὡς ἡμεῖς οὐκ
ἐστὶν. Thymaride
quidā.

^f Lamblich.
in vita Pythag. Vide
quā exquiritur, te-
ne de me voluntati
reformando sub-
dere, an ut ipsa tue
iusserviat volunta-
ti. Gerson. consol.
Theol. lib. 2. cap. 1.
Μὴ δὲ ἀλλοῦ θέλῃ,
ἢ αὐτοῦ. Thymaride,
ὡς ἡμεῖς ἐν ἡμῶν
ἡμεῖς; Epictet. A-
rian. l. 2. c. 17. Deus
quod vult qui vult,
semper est felix. Sic
enim bono ab hu-

manis in divina dirigitur, cum voluntati humane voluntas divina profertur. Aug. in Joan. 5. 2.
ⁱ Rom. 5. 4. & Iam. 1. 3. ^h Διατρέχει τοὺς βεγῶν ἡλεγχῶ. Pind. Olymp. 4. Marce-
lice adversario virtus. Tunc apparet quanta sit, quantum valeat polleatque, cum quid possit pa-
tientia ostendit. Sen. de provid. c. 2. ⁱ Heb. 5. 8. ^k ἡμεῖς οὐκ ἔσμεν ἡμεῖς. ^{*} Ὅτις
ἂν ἐν τῷ θεῷ ἡμεῖς ἡμεῖς, ἡμεῖς ἡμεῖς, ἡμεῖς ἡμεῖς. Enrip. He-
cub. Quam male inesset venient ad astra iuveni?

^l Psal. 34. 9, 10.

& 84. 12.

^m Psal. 145. 15.

ⁿ Provisus tanquam
egrotum reficiens
medicus, & quod
opus est hoc dat, &
quando op^{us} est, tunc
dat. Aug. in Ps. 144.

Reason 4.

^o Ad maiorem pec-
cati detestationem.

^p Esai. 1. 15.

^q Esai. 64. 7.

^r Lament. 3. 42,

43. 44.

* Multa cogitur
homo tolerare etiam
venissis peccatis:
quapropter ut in eam
veniret miseriam,
primum fuerit causa
peccatum. Produ-
ctior est enim pena
quam culpa, ne par-
va putaretur culpa,
si cum illa finiretur
& poena. Ac per hoc
vel ad demonstrati-
onem debite mise-
rie, vel ad emenda-
tionem labilis vite,
vel ad exercitationem
necessarie patien-
tie, temperatiter ho-
minem detinet pe-
na, etiam quem jam
ad damnationem
sempiternam reum
non detinet culpa.
Aug. in Ioan. 124.

and abide his good pleasure, who knoweth what
is best for them, and ^l will deny nothing ^m in
his due season vnto them; but ^a as a wise Phy-
sitian, saith Augustine, dieting his patient, will both
giue them what is fit for them to haue, and giue it
them then when it is fit for them to haue it.

Fourthly, God dealeth thus many times with
his children, ^o to worke in them a greater hatred
and detestation of sinne; whereof this hiding of
his face from them, is oft a fruit and an effect.

^p When you stretch forth your hands, saith God by
the Prophet, I will hide mine eyes from you, and
though you make many prayers, I will not heare you,
because your hands are full of blood. And saith the
same Prophet, speaking in the person of Gods
people; ^q Thou hast hid thy face from vs, and
hast consumed vs because of our iniquities. Yea in
the Lamentations the people of God complaine,
that ^r God had overwhelmed them with his wrath,
and covered himselfe with a cloud, that their prayers
might not passe, nor haue access to his Highnesse;
because they had sinned and rebelled against him, and
he therefore had not spared them. And certainly
that is one principall cause, the sinnes of Gods
Church and Children, their rebellious courses,
their vntoward cariage, their wickednesse, their
wantonnesse, their euill demeanure towards him,
that maketh God to turne away his louing coun-
tenance from them, and that not only for a time
to looke off them, till they humble themselues
before him, but ^s euen for some space of time
after also, to looke strangely vpon them. Hee
doth

doth as a wife and discreet Father, who when his Sonne hath offended him, though vpon his Submission hee be reconciled vnto him, and be inwardly as well affected againe towards him, as euer, yet will make some shew of anger still, it may be, and lowre and frowne on him for a long time after, that hee may not suddenly take heart to grace, as wee say, againe; but may by that meanes be drawne to be both more seriously sorrie for his offence past, and more fearefull for the future of offending his Father. So dealeth God with his children, when they haue done amisse and runne riot, though vpon their repentance he be at one againe with them, yet he concealeth it long many times; neither is his countenance oft the same for a long time after towards them, that formerly it had beene.

Thus dealt DAVID with *Abfolom*; and thus God himselfe with DAVID. ^f After that *Abfolom* by a traine had made away his brother *Ammon*, and was fled vpon it to *Geshur*; DAVID a Father but too indulgent, (^e that was his fault, and he smarted shrewdly for it) after some space of time, when the sorow for his son *Ammon* was ouer, began to earne inwardly after *Abfolom*; and since that *Ammon* was gone, hee was loth to lose the comfort of his *Abfolom* also, whom he loued but too well, and farre better than his *Abfolom* loued him. And though hee stroue to conceale it, yet ^u he could not but discouer it.

^x *Ioab* wisely discerned it, and vsed the woman of *Tekoa* as a midwife, to deliuer DAVIDS heart

^f 2 Sam. 13. 38, 39.

^e 1 King. 1. 6.
2 Sam. 18. 5.

^u Sed male dissimulat: quis enim celauit ignem, Lamine qui semper proditur ipse suo? Ouid. ep. 12. Apparet facile dissimulatus amor. Ibid.

^x 2 Sam. 14. 1, 2, 3, 19, 20.

* Ita Christus abs-
 vent & deum dici-
 tur. Basil. Sel. ho-
 mil. 19.

Y 2 Sam. 14. 21, 22.

2 2 Sam. 14. 24, 28.

of that that * it went great with, and was full of paine withall; and to draw that from him as by constraint or importunitie, which DAVID was of himselfe ouer-willing vnto alreadie. 7 Thus *Absolom* his exile must be called home at length, though with some difficultie: and the matter must proceed not as from DAVID, but from *Ioab*: DAVIDS affection to *Absolom* must by all meanes be concealed: Yea, after *Absolom* was returned, though DAVID, no doubt, longed still after him, and in some sort doated on him, and was more seriously and sincerely desirous to see *Absolom*, than *Absolom* was to see DAVID; yet, * *Let him turne*, saith he, *to his owne house, and not see my face.* And so dwelt *Absolom*, DAVIDS best beloued sonne, (for he had not yet *Solomon*) for the space of two yeeres in *Ierusalem*, where the Court most was, and yet might not all that while so much as see the King his fathers face, or haue accessse once to his presence. DAVID, no doubt, was perfectly reconciled in heart to him, and counted it no small crosse that he must thus be depriued of him; but knowing *Absoloms* disposition, how soone he might be returning to some such like practise, if hee were sodainely taken into grace againe, was content to enforce himselfe to this harsh and vnpleasing cariage towards him, (vnpleasing, I say, as well to DAVID himselfe, as to *Absolom*) to preuent some such further mischiefe (if it might haue beene) that might otherwise both befall himselfe and *Absolom*, as vpon the change of his

his countenance towards him shortly after ensued.

Now looke how DAVID dealt with *Abse-
lom*, so dealt God himselfe with DAVID. After
that foule abuse of *Bathsheba*, and the murther
of *Uriah*, albeit * DAVID had to *Nathan* free-
ly confessed his offence, and *Nathan* from God
again assured him of the free and full forgiue-
nesse of it; *The Lord hath taken away thy sinne,*
thou shalt not die for it: Yet the Lord, the more
throughly to humble him for it, and to make
him the more wary for the time to come of shun-
ning that that might produce againe such feare-
full effects, * did not looke vpon him so louing-
ly for a long time after, as before he had wont to
doe. Reade but the *Psalm* that hee made after
Nathan had beene with him; and see how ear-
nestly and instantly hee crieth and calleth vpon
God still, ^b *to turne his face away from his sinne,*
and to looke in mercy vpon himselfe, not to cast him
wholly out of his sight, nor to take his good Spirit vt-
terly away from him, to restore vnto him againe those
inward comforts and ioyes, which ^c *through the*
light of Gods countenance hee had formerly en-
ioyed, but had in a manner cleane lost, and was
wholly deprivied of for the present. And in like
manner doth God deale with many other of his
deare seruants, after some hainous and notorious
crimes by them committed, he withdraweth oft
his face and fauourable countenance away from
them, not till they repent onely, but euen after
they haue repented of them, to make them wi-
ser

a 2 Sam. 12. 13.

* *Est quidā etiam
tranquilli maris tre-
mor, aut latus qui
ex tempestate re-
quieuit. Senec. de
tranquill. c. 1.*

b *Psal. 51. 1, 8, 9,*
11, 12.

c *Psal. 4. 6, 7.*

Reason 5.

^a Ad crucis opus
consummandum.

ser and warier for the time to come, and to detest their owne folly the more for the present.

Fiftly, God oft thus withdraweth and estrangeth himselfe from his, ^d *That the crosse incumbent may haue its full and perfect worke on them,* which if it were sooner remoued, it would be the worse for them, as when the corrasive plaister is pulled off ere the dead flesh is eaten out: and indeed as it were to no end for the Surgeon to clap on a corrasive, if he should pull it off againe instantly, before it haue done ought; it were to no purpose for the Finer to put his gold into the fire, if he should either pull it out againe, or put out his fire, before the ore be melted, and the drossie matter seuered: So it would be to small purpose for God to lay crosses on vs, for the bettering and amending of vs, if he should presently againe so soone as wee feele the smart of them, and begin to whine vnder his hand, remoue them away instantly, ere we be at all bettered by them, or haue that effected on vs that God intendeth in them.

^e *Count it matter of much ioy, my brethren, saith Iames, when you fall into many trials, or troubles. Since you know that the triall of your faith bringeth forth patience: And let patience haue her perfect worke, that you may be sound and entire.* And ^f for the furthering and consummating of this worke, doth God oftentimes thus withdraw himselfe, as it were, out of the way, and seemeth to keepe aloofe off, when he is yet neere at hand with vs. He doth as the Physitian or Surgeon doth

^a Iam. 1. 3, 4.

^f Omnipotens Deus quid nobis profuturum sit sciens, dolentium exaudire vocem sepe dissimulat, ut utilitateaugeat, dum per penam vita penitus purgatur. Greg. mor. l. 14. c. 18. Vota differens cruciat, crucians purgat, ut ad percipiendum quod desiderant, ex dilatione melius conualescant. Idem ibid. l. 8. c. 17.

doth with his Patient, when he meeteth with a
 fore festred or full of dead flesh: Hee applieth
 some sharpe corrasive to purge the wound, and
 to eat out the dead flesh, that would else hinder
 the cure. ⁸ Which being done, the Patient, it
 may be, impatient of paine, as soone as he feeleth
 the smart of it, crieth to haue it remoued. But he
 telleth him, No, it must stay there till it haue eaten
 to the quicke, and effected that thoroughly for
 which it is applied. And to this purpose hauing
 giuen charge to them that be about him, to see
 that nothing be stirred till hee come againe to
 him, withdraweth and retireth him selfe till it be
 full time to take it off againe. Meane while the
 Patient lying in paine, counteth euery minute an
 houre till the Surgion come backe againe, and if
 he stay long, thinketh that sure he hath forgotten
 him, while he is taken vp with other Patients, or
 is otherwise imployed, and wil neuer in any time
 returne again to him: when as the Surgion, it may
 be, is all this while but in the very next roome to
 him, there by the houre-glasse, to that purpose
 set vp, attending but the time, till the plaister haue
 wrought that that it is to effect. And in the very
 selfe-same manner doth God deale oft with his
 dearest ones. Thus ^h Paul buffeted by Satan,
 (it was no small corrasive and heart-fore, you
 may be well assured, that troubled so much so
 magnanimous a spirit as his was) was instant
 with God more than once or twice to be rid of
 that euill. But ⁱ the answer he had from God
 was, that he must patiently abide it & hee should

E

not

⁸ Quomodo cum
 medicus epithema
 molestum & ardens
 imposuit, ager ubi
 medicamento cruci-
 ari cœperit, rogat
 medicum ut tollat
 emplastrum: Mo-
 lestum est, inquit,
 mihi istud empla-
 strum; tollas, que-
 so. Rogat ut tollat,
 & non tollit. Ego,
 inquit, non i quem
 curo. Non mihi det
 qui ægroiat consi-
 um. Opus est diu ibi
 sit, aliter enim nil
 proficiet. Aug. in
 Psal. 90. & in Psal.
 98. & in Psal. 130.
 & in 1 Ioan. 6.

^h 2 Cor. 12. 7, 8, 9.
ⁱ Non est ablatum,
 quod volebat enser-
 ri, ut infirmitas illa
 sanaretur. Aug. in
 Ioan. 7. Ita Deus &
 denegans exaudit,
 & exaudiens denegat;
 tribuens aufert,
 non tribuens donat.
 Simo Cassin. Buiag.
 l. 5. c. 24.

not want his grace that should enable him to vndergoe it. But it would be worse with him, if it were otherwise; he would be in much perill of being puffed vp with pride, if he were wholly freed from it. Yea thus DAVID, when Gods hand was sometime vpon him, and he felt it harsh and heavy, he crieth earnestly vnto God, to haue it remoued from him: *Take, saith he, thy plague away from mee; I am euen consumed with the stroke of thine hand.* And he pleadeth with God, as the Patient would doe with the Physitian, when he is full of paine with that that is applied, *he is sure that the plaister hath done enough by this time: It is good for me that I haue bene afflicted.* This affliction surely hath done me much good; I am very much amended by it. For *Before I was afflicted I went astray; but since I haue bene thus troubled, I am growne more carefull of my courses; now I keepe thy commandements.* But *God saw that in DAVID, that he, it may be, saw not in himselfe.* He saw much dead flesh, much corrupt matter behinde, that was yet to be eaten out, or it would be ready soone to breake forth into some outrage, as also afterward it did, when DAVID came to be free from that harsh course of cure, and hard and strict diet, that God had a long time before held him to.

True it is that *God dealeth not with vs in this kinde, as the Finer doth with his oare, who neuer linneth melking it, and passing it thorow the fire againe and againe, as long as any drossie matter remaineth mixt with it; or as those that*

boile

^k Psal. 39. 10.

^l Psal. 119. 71. 67.

^m Psal. 119. 67.

ⁿ Non se norat egrotus; sed egrotus norat medicus. Aug. in Psal. 138. In spissa vena quid intus ageretur in egrotis, medicus noverat, egrotus non noverat. Idem in Psal. 44.

^o Esai. 48. 10.

Confabulo te, non cum argento laqueo; Non agam summo iure tecum: quia si ab omni scoria, ut argentum, expurgandus esses, totus disperderes. Iun. ibid. Αἰὲν ὁπῶς οἱ ἰατροὶ, ὅταν τις πολὺν ἀσθένειαν ἔσται, καὶ ἰσχυρὰ φάρμακα, καὶ πικρὰν διαίτην, ὅσων ἀναγκαῖον ἴσῃ φαρμακῶν ἢ φόνου, καὶ ὅσων φάρμακον τὸ σωτικόν ἢ καταστροφικόν, ἴσα μὴ τὰ φάρμακα διαγινώσκουσιν τὸ φάρμακον ἀπορῶντα.

Chrysost. in Psal. 7.

boile broths or curious confectiōs for sicke persons, that neuer leaue blowing and boiling so long as any scum at all ariseth on them. If he should so doe, we should neuer be any of vs out of the furnace of affliction; euen the very best of vs should be euer either in, or ouer the fire, alwaies burning or boiling as long as we liued. For so long as we liue here, we shall retaine some of this drosse still: * nor will our scum be vtterly purged out of vs, while we abide here. But yet, how soeuer God doth not goe so exactly to work with vs, (the crosse would sooner eat our hearts out of our bodies, than worke all spirituall filth and drosse out of our soules) yet he will haue that he doth in this kinde, worke to some purpose with vs, he will not haue vs come out of the fire as wee went in, hee will not endure wee should come off the fire as foule and as full of scum, as we were when he set vs on. And that the crosse may haue this effect indeed on vs, ^p he doth in mercy to vs, till it be done, withdraw himselfe from vs, that his wonted manner of presence may not hinder the worke of it.

Sixtly, God dealeth thus oft with them, ^q to stir vp and kindle their Zeale, to make them more feruent in praier, and in seeking vnto him, and to take away that coldnes and remises that vsually groweth vpon them, when they are free from such afflictions. Thus ^r he neglected the *Israelites*, though fighting in a iust quarrell, and suffered them to fall before their brethren the *Bemiamites*, maintaining a bad cause, til they fasted and

E 2

praied

* *Eradicari siquidem aut extirpari penitus ē cordibus nostris, dum hic vivimus, non potest, Bern. de temp. 45.*

^p *Non deseruit, etiam si deserat. Aug. in Psal. 90.*

Reason 6.

^q *Ad zelum accendendum.*

^r *Iudg. 20. 21, 25, 26.*

Terga dederunt sceleratus ultiores sceleris, & plures paucioribus. Bern. de consider. l. 2. Sed vocantur ad Dominum, & Dominus ad eos. Ibid.

1 Math. 15. 22, 23.
 ὁ δὲ ἰσὺς δὲ οὐκ ἀνα-
 λελὼν ἐξῆλθεν ἀπὸ
 (εἰ). Basil. Sel. bo-
 mil. 19.

2 Math. 15. 23.
 ὁ δὲ ἰσὺς δὲ οὐκ ἀνα-
 λελὼν ἐξῆλθεν ἀπὸ
 π. Basil. Sel. ibid.

3 Vers. 24.

4 Vers. 26.

Βαρύτερον σιωπῆς
 ἀπὸ 4 ἰσ. Basil.
 ibid.

5 Ὁσεαπείη ὁ
 πρῶτος πρὸς
 βίον & ἰάπων
 ἀδελφὸν, ὁ ἑξῆς
 πέμπτος γονδοτι-
 εῖν. Basil. ibid.

Beneficium dissimulat,
 ut desiderium ac-
 cenderet. Stell. in
 Luc. 24. Sic ignis
 statu promittit ut
 crescat. Greg. mor.
 120. c. 15.

6 Cant. 3. 1, 2, 3. &
 5. 6. Dissimulatio
 est, non indignatio.
 Non est reversus
 sponsus ad votum
 & vocem revocantem
 & ut desiderium
 crescat, ut probetur
 affectus, ut amoris
 negotium exerceatur.
 Bern. in Cant.

75. Desiderium dis-
 fertur ut proficiat, &
 tarditatis sue sinu nutritur ut
 crescat. Abscondit se sponsus cum
 queritur, ut non inventus ardentius
 queratur, & dissimulat quærens
 sponsa ne inveniat, ut tarditate
 sua capaciore reddita, multiplici
 quandoque inveniat quod querit.
 Greg. mor. 1. 5. c. 3.

praised more earnestly, and by a kind of holy and religious importunity wrested aid and assistance from God. Thus he delaied & put off the poore woman of *Canaan* crying after him: hee would neither heare her, nor the Disciples making suit for her: he answered her at first with a ¹ seeming kinde of sullen silence; then with a cutting answer, sharper than his former silence; ² *I am not sent, but to the lost sheepe of Israel: And, ³ it is not fit to take the childrens bread, and to cast it to Dogs.* But ⁴ those speeches were but as blasts of the belowes, not to blow out, but to blow vp the fire of her faith, and to make it so to blaze, as should astonish those that saw it. And ⁵ it is a *dissimulation*, saith Bernard, not an indignation, a *concealment of affection*, no abatement of loue, that *Christ* in the *Canticles* oft withdraweth and hideth himselfe from his dearely beloued, and is not found of her, nor returneth to her, so soone as shee calleth; it is but to exercise her loue, to inflame her affection, to make her more eager in seeking vp and downe after him.

Hee doth as a father that hath a sonne at the Vniuersitie, who though hee vnderstand, by his Tutor or some other friends, of his wants, yet will not take notice of them, till from his sonne himselfe hee heare of them, *Let him write*, saith hee, *himselfe for them*; and it may be hee shall write twice too before he haue what he desireth;

because

because hee will by such meanes haue him both
to learne to know his dutie, and to exercise his
pen also for his owne good: So our heavenly
Father, though ^a *he know well enough what wee*
haue need of, ^b nor will hee suffer vs to want
ought that shall be needfull for vs, yet ^c he will
haue *our wants made knowne to him by suit and*
supplication, ere he will take notice of them, yea
he will make vs sue long many times ere he fulfil
our desires, because he will haue vs to exercise his
^{*} *Spirit of Prayer* in vs. Or as the Nurse, who
perceiuing that the childe beginneth to neglect
her, withdraweth her selfe aside, and keepeth
some-while out of sight, yea and letteth the
childe, it may be, crie a good ere she come againe
to it, to make it grow more fond on her, when
it hath beene afraid of losing her: So DAVID,
when ^d in his prosperitie hee began to presume
more than was meet on Gods fauour, and to
grow somewhat retchlesse in that regard, as if
God were now so firme to him, that he were sure
neuer to lose him, nor to haue the effects and
fruits of it euer withdrawne from him, albeit he
were not altogether so carefull to vse all good
meanes to retaine it, as formerly hee had beene.
^e *Thou turnedst,* saith hee, *thy face from me:* and
then *being sore troubled*, he sought earnestly with
strong cries and salt teares, to recouer and regain
again the sense of Gods fauour, which by his
owne neglect he thus had lost. Or ^{*} as a Father,
saith one, that holding an Apple in his hand,
which the childe would faine haue, letteth him

^a Matth. 6.32.

^b Matth. 6.30.

^c Psal. 54.9, 10.

^c Philip. 4.6.

^{*} Zech. 12.12.

^d Psal. 30.6.

^{*} Psal. 30.7, 8.

^{*} D. Meriton
Serm. on 1 Thess.
5.17.

^f *ἀγωνίζεσθαι*,
Ro. 15. 30. *Certatim*
oremus. Aug. epist.
121. *Ut misericor-*
diam exigamus. Idē
in Psal. 39.

^g Gen. 32. 24, 25,
26. *Hofh.* 12. 3, 4.
Talibus *Iacob* *funi-*
culis Angelum de-
tinebat, qualibus
Moses *resticulis Do-*
minum ligaverat,
Exo. 32. 10, 11. *Si-*
mon Cass in *Euang.*
L. 14.

^h Luk. 18. 4, 5, 7.
ⁱ Luk. 24. 28, 29.
Finxit se longius
ire, cum mallet cum
discipulis remanere.
Bern. de *grad. humil.*
Longius iturum fin-
xit, ut in desideri-
um sui discipuli ma-
gis excitarentur.
Stella in *Luc.*

Reason 7.

^a *Idcirco recedit, ut*
avidius requiratur.
Bern. in *Cant.* 17.

^b *Ad gratiam com-*
mendandam. Cum
dat tardius, com-
 mendat dona, non
negat. Aug. de *verb.*
Dom. 5. *Scitē enim*
Senec. de *benef.* L. 1.
c. 11. *Lenocinium*

est muneri antecedens metus. Et, Metus muneri pondus imponit. * *Καὶ δὲ ὁ ἐν*
τοῖς ποσὶ μαστὶν, τὸ λυτὸν αἰὲ παῖδ' ὅς μὴ παρὲς τοῖς ἀνταρτίστον. *Greg.* Naz. orat. 6.
† *Maluit homines semper que reliquerunt.* *Sen.* ep. 115. *Aliena nobis, nostra plus alijs*
placent. *P. Syr.* - *maiorque videtur Et melior vicina seges.* *Inven.* sat. 14.

toile and tug at it, and with much adoe vnloose
finger after finger, yea, and it may be, whine and
crie heartily ere hee come by it: So doth God
many times with vs, to make vs ^f *wrestle* with
him, and as ^g *Iacob* sometime by intention and
eagernesse of prayer wring fauour away from
him; and as ^h *the poore Widow* did by *the vniust*
Judge, euen by our importunitie ouercome him.
Or as ⁱ our Sauour *Christ* dealt with the *two*
Disciples, when he made as though he would goe
further, though he meant not to leaue them, to
make them the more instant on him, to presse
him to stay with them: So doth ⁹ God many
times make as though hee were leauing, or
had left vs, to incite vs to a more seruent
and instant vsage of all holy meanes, whereby
wee may either keepe his fauour with vs, while
wee yet haue it, or fetch it againe when it is
gone.

Seuenthly, God doth thus ^k *to commend to vs*
his mercie, to teach vs to make more account of
his fauour, when by the want of it wee haue felt
what a bitter thing it is to be without it, and af-
ter long misse of it, come to re-enioy it againe.
* *The present euill is euer the greatest*: and the fit
we felt last seemeth vsually the sharpest. But the
present good is deemed commonly the least; and
† *that that goeth from vs better, than that that abi-*

desih

deit by vs: and albeit " the departure of ought from vs, make it neuer a whit the better, yet any good thing seemeth better when it is going, and better yet when it is gone, than it did while either there was yet no feare of losing it, or it had not yet left vs. ¹ We neuer understand the worth of anything so well, as by the want of it. * The eie cannot so well iudge of an obiect, if it be sit- ted too neere it; nor † if it be continually with- out any intermission in the eye. ^m The conti- nued and continuall enioyment of the best things, yea and of those that best please vs, though not alwaies the best indeed, without in- termission or enter-change, is wont to breed, if not a surfer, yet a glut and a satietie, that so dul- leth the soules appetite, that it maketh vs as lesse apprehensieue of, so ⁿ lesse affected with the be-

“ Οὐκ ἔστι πῶ-
τα μέγαλα ἢ ἡ
σεξιδόσις ἀγα-
θα, μικρὰ δὲ τῆς
ἐχέουσι. Plut. consol.
ad uxov. ὅ γὰρ τὸ
ρίνει) μέγα καὶ τι-
μον ἔχοντες ἡ αἰσ,
ὅπως ἀπολαύ) σω-
ζόμενον δὲ τὸ μὴ-
δὲν ἔστι. ὅ δὲ γὰρ γὰρ
ἀξίαν τὸ μὴ ἰδῆ
σεξιδόσι. Idem
de tranqu.

¹ Desideria in ma-
nibus consummata ne-
scimus. Ennod.
lib. 7. epist. 17.
Plus sensimus quod
habuimus, post-
quam habere desi-
uimus. Hieron. Con-
sol. Pām. Tunc de-
nique emnes nostra

intelligimus bona; Quam quæ in potestate habuimus, ea amisimus. Plaut. Capt. 1.2. Discordiâ
fit clarior concordia. Nesciunt homines quantum boni fraternitas habeat, qui nunquam disse-
derunt. Quintil. declam. 321. Amicitie, consuetudines, vicinitates quid habeant voluptatis,
cavendo magis intelligimus quam fruendo. Cic. post. redit. * Homines neque proximè affia,
neque longinè dissita cernimus. Apul. apol. ὡς περ οἱ ὀφθαλμοὶ τὸ ἀγὰρ σεξιδόσιον
ἔχ' ὁρῶσι, ἀλλὰ διὰ τὸν) συμμάτην πρὸς ἀποστάτας· ὅπως καὶ αἱ ἀχέουσι θυγατρὶ ἐν
τῇ ἀλυσταίῳσι τ' ἑαδῶν τ' παρελθούσι χάριτι (τ' ἰπυδαυόν). Basil. Cesi. hom. 5.
† Κλέος μοι δοκῶσι ποιεῖν οἱ ζῳεῖται, διὰ χεῖρε τὰ ὀρίν ἢ σωτῆρας ὀπτικο-
πέτες, ὅτε τ' ὁ μὴ αὐτοῖς ἀφίσταται, τῇ παιδαίῳ κρείττον ποιεῖται κερταῖ καὶ μέλλον
ἀγαθῶν καὶ τὰς μικρὰ διαφραῖς, καὶ ἀποκρύπτει τὸ συνειχῆς καὶ τὸ συνειχῆς.
Plut. de inani. ^m Τὸ αὐτὸ αἰσ' ἀπολαύ) ποιεῖ τῆς κατὰ φύσιν ἔξωσι. Basil.
rhetor. lib. 2. Οὐκ αὖ χροῖτο ἀγαθὰ παρόντες, ὥς περ ὄντες, τὰ πᾶσι σεξιδόσι
συνειχῆσι. Τὸ μὲν γὰρ ἡ συνειχῆς τ' ἀπολαύ) κατὰ τῆς εὐφροσύνης τ' αἰσ-
σι. ὁ δὲ καὶ μικρὰ χαλεπῶς τ' ἡδύς, εὐδύς ἔχει κερταῖ ὅσα ἀγαθῶν τῶν
μικρῶν, ὅσων αἰσ' ὅπως σεξιδόσι. Synes. epist. 139. " Οὐδὲν ὅπως ἐπιδου-
μῶν, ὥς μὴ τῇ συνειχῆς τῆς ἀπολαύ) εὐφροσύνης τῶν ποιεῖται. ὅς δὲ
αἰσ' ἡ κατὰ φύσιν, τὸ πᾶσι σεξιδόσι τ' ἀπολαύ)σι. Basil. Cesi. homil. 1. Ignoratur
bonorum sapor in prosperis. Vix dignoscitur qualitas beneficii dum tenetur. Post migra-
tionem cupida dulcescunt. Ennod. lib. 7. epist. 17. Voluptates commendat rarior usus.
Iuven. sat. 11.

nefit.

o Quod boni habeat sanitas, languor offendit. Hieron. consol. Pâm.

P Νῦν τοι ὑγιαίνετοίησαν ἡδὺ καὶ ἀγαθόν, καὶ λιμὸς καὶ ἔσχατος ἀνάπαισιν. Heraclit. apud Stob. c. 3. Gratior est reddita quam retenta sanitas. Et festum quies plurimum iuvat.

q - post frigora dulcior ignis. Mantuan. eclog. 1.

r Eis εὐφροσύνην ἀφορμὴ ἐστὶ τοῦ ἑσθίου. ὡς γὰρ ἡ δίψα ἡδὺ τὸ ποτὶν εὐφραίνει, καὶ λιμὸς ἡ γαστρίδος ἡδύαν ἐσθίαν ἀλείπει τὴν σφαπίζαν· ὅταν καὶ τὸ βρωμάτων ἀπὸ λαυσαν νηστεία φαιδρῶσι. Μίσω γὰρ ἐλευσίαν παρενδύσασθαι καὶ τὸ σωματικῆς στρεφῆς διακοσῆσαι, παρὲνόν σοι τὸ μετὰ λήϊον ποιήσεις, ὡς παρ' ἀποδόμειο. Basil. C. 8. l. d. 1. Prov. 27. 7.

Hinc Antalexes cum post inedia dunturniorē in sicus aridas panesq; hordeaceū incidisset, Ois, εἴπαν, ἡδονὴς ἀπαιτεῖς ἡμῶν. Plut. apoph. Et Socrates cibi condimentis famē, potionis sitim dixit. Cic. de fin. l. 2. ἔχ' ὅπως εὐφραίνει ἡ ἐλευθερία, ὡς λυμὴ ἡ δούλεια. Herodian. Perim. Actiores sunt morsus intermissæ libertatis quam retentæ. Cic. offic. l. 2. Καὶ ἡλιθιοὶ καὶ νύκτα φαειρότερος, καὶ ἐχθροῖς ἡδονὴν καὶ ὕπνον, καὶ ὑγιαίνοντες ποτείνονται καὶ τὴν πείραν ἡδονῶν, καὶ πρᾶξι καὶ χρευστα καὶ τὴν νηστείαν. Basil. C. 8. l. d. 1. Γλυκὺ δ' ἡλιθιοὶ καὶ νεφελῶς, ὡς τὴν ὡκεανὸν τὸ γλυκύνον· τὸ ἔαρ καὶ χειμῶν καὶ κατὰ φεωρ· ἡδονὴ δ' μετὰ τὴν γῆμιν, καὶ δάκρυα ἡ πεινῶσιν καὶ πείματος ὁδόν, καὶ ὀδύνην καὶ μαρτύριον. Greg. Naz. de Cypri. Post tempestatem dulcior est serenitas. Quintil. declam. 321. Et dulcior lux est, quod aliquando desinit, quam si jugiter permaneret. Ennod. l. 4. ep. 1. ὡς γὰρ ἡλιθιοὶ καὶ νεφελῶν καὶ μὲν δούλων ἀποδομειοῖ· ὡς ἐφ' ὃ καὶ ὁρᾷς ἐπὶ ὁδῷ διμάρτυτον ἡδονῶν καὶ δριμύτερος. Plut. erotic.

nefic that we enioy in them. ° Health is neuer knowne what a jewell it is, till by sicknesse wee have beene some time depriued of it. Nor doe Gods children know so wel, what a blessing they haue of the sense of Gods fauour, till by some spirituall desertion they haue beene a while bereft of it. But as p health is better esteemed, when wee haue beene sicke some time : and q fire is more comfortable when wee haue beene a while in the cold : and r our meat is then best relished, when we haue fasted longer than ordinary : and rest is most delightfull, when we haue beene toiled and are tired : and t libertie is more welcome when we haue beene some time restrained of it, than when without interruption we haue constantly retained it : So Gods fauourable aspect is much more acceptable and comfortable, when t the sun-shine of his fauour beginneth to breake forth againe, after some black and bitter tempests and stormes of his wrath ; especially when they haue been of long continuance, and much paines hath beene taken for the recouery of it againe.

Things

* *Things long looked for are most welcome, when they come at the last: And that is commonly sweetest, that is gotten with most sweat.* * Samuel was the dearer to Anna, because shee had stayed long for him, and by earnest suit at length obtained him, when shee was almost out of hope of him. So was * *Iohn Baptist* to his Parents, who had long sought him of God, and were vouchsafed him in their latter yeeres. † *Iacob* loued *Benjamin*, because he paid so deare for him; he bought him with the life of his beloued *Rachel* that died of him: and both him and † *Ioseph*, because he had them in his old age; yea so full of ioy was *Iacob*, when he saw *Ioseph* againe, whom he had long wanted, and had cleane giuen ouer for gone, that † he desired not to liue a day longer.

It is a good note of *Ambroses*, from * a speech of the Apostles, that † *God loneth to haue many sue to him for one, that he may haue thanks againe of the more.* So * *God loneth to haue his blessings and fauours begged long ere he part with them, that we may learne the better to value them, and to make more account of them, and to be more thankfull to him for them, when we haue them.* For when they come vsued for, we are wont to make the lesse of them. † *Profered ware*, for the most part, is but slightly esteemed of. Wee make light of the first and the latter raine, of the con-

u Desiderata magis grata. Diu desiderata dulcius obtinentur. Aug. de verb. Dom. 5.

* I Sam. 1. 2, 11, 26, 27, 28.

* Luk. 1. 7, 13, 14.

† Gen. 35. 18. & 44. 20, 30.

‡ Gen. 37. 3.

Παῖδες πολὺται.

παρὰ τὴν τιμὴν τῆς

τῆς θυγατρὸς. Eustath.

in Iliad. 6. Τῆς

ἡλικίας τῆς πατρὸς

τῆς θυγατρὸς. Hesych.

ὁ παῖς τῆς

θυγατρὸς θυγατρὸς

ἡλικίας τῆς θυγατρὸς

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desideranti det, ne vilescat quod dat. Aug. de verb. Dom. 29. Seruat tibi Deus quod non vult citò dare, ut & tu discas magna magnè desiderare. Idem ibid. 5. Solent enim protrahenda desideria amplius crescere. Gilbert. in Cant. 6. † Merx ultronea putet. Hieron. ad Demetr. & in quest. Hebr. Citò data vilescunt. Aug. de verb. Dom. 5.

F

stant

stant course of the Sunne, and the seasons of the yeere, though on these things dependeth the stay and the stasse of our life, because they come commonly in a constant and an ordinary course: But when a litle dash of raine commeth after fasting and praier vpon a long drougt, wee are vsually as more affected with it, so more thankfull to God for it, than for all the sweet dewes or the plentifull showres that * *Gods flagons* shed downe vpon vs the whole yeere before. Oh, saith DAVID, when he had some space of time found a restraint of Gods fauour, that before he had enjoyed, now if God would vouchsafe to looke louingly vpon him, and restore him the wonted sight and sense of his fauour againe, * *he would teach sinners Gods wayes, and his mouth should set forth Gods praise; and he would offer vp to God any thing that he should desire and would accept of.* And for this cause, no doubtr, among others, doth God make vs many times sue long for it, and cry with DAVID, *How long, Lord?* before it doe come; to make it more welcome to vs, and vs more thankfull for it when it doth come.

Reason 8.

¶ *Ad cautelam acriorem.*

“ *Quam cara sint, nbi post carendo intelligunt; Quamq; attinendi magni dominatus fiat. Terent. apud Cicero de Orat. post.*

Lastly, he doth so, *to make vs the more carefull to keepe his fauour, and the sense of it, when we haue it, and the more warie to shunne and auoid all such courses, whereby wee may either lose it or hazard the losse of it:* “ when wee shall finde by wofull experience, that being once gone, it is not vsually so easily recalled or recovered.

That

¶ *That that is hardly earned, is wont to be more carefully kept.* A man will not in haste or vnadvisedly spend his penny, that hee hath laboured hard and taken much paines for ; especially if he know not how to get so much againe, but with the like difficultie when that is gone : But *lightly come, we say, and lightly goes*, young Gallants that neuer knew what the getting of money meant, are readie when they come to it, to let all flie abroad, as if they could haue it againe with a wish or a word, when they would. If God, when (for iust causes best knowne to himselfe, and for the most part for euill desert and bad demeanure on our part) he hath turned his face away from vs, and carried himselfe strangely toward vs, hee should by and by sodainly vpon the first and least bend of our hamme, or formall sob, or superficiall sigh, or a forced teare or twaine, or some faint and heartlesse prayer turne it againe toward vs, and looke kindly againe on vs ; ^h it is to be feared that euen the best of vs would be ouer-much carelesse of retaining it when we had it. But now when wee shall finde by wofull and dreadfull experience in the bitterness of our spirits, that Gods face being once clouded toward vs, or turned from vs, it must, or may at least cost vs many a deepe sigh, and a salt teare, long looking, and much longing, euen * *till our heart faint, and our eyes faile*, much anguish of minde and perplexitie of spirit, much struiuing and struggling with our owne corruption and weaknesse, and much straining and wrestling by earnest suite

F 2

and

ἡ φιλία τὸ μὲν πρὸς
τοῦ κληρονομίου οὐ
καταλείδεται. τὸ δὲ
ἐκαστος κληρονομίῳ
ἀποκρίσκει τὸν
σοφὸν, ὡς πάλιν ἂν
ἐκδοῖται διωκόμε-
νος. Greg. Naz.
contr. Eunom. 2.
Diligentius custodi-
tur, quod difficulter
acquiritur. Quod
venit ex facili, facile
sequeque uenimus ;
Quod spe
quodque metu tor-
sit, habere iuvat.
Ouid. amor.

^h - vocet indulgentia nobis. Ouid. amor. 1. 19.

* Psal. 119. 81, 82, 123.

and supplication, by fasting and instance of prayer, ere we can come to preuaile so farre with God, as to haue those thicke clouds of his wrath dispelled, and that louing and amiable aspect of his vouchsafed vs againe; this cannot but make vs (if we be not desperately retchlesse) exceeding carefull of all good courses that may keepe and retaine it with vs, when we haue it, and no lesse fearefull of ought that may againe estrange it away from vs. The Spouse in the *Canticles*, when after long search, with much adoe, shee had at length lighted on her beloued, ⁱ whom by her neglect of him, shee had vnadvisedly giuen occasion to withdraw himselfe from her: ^k *I tooke hold on him*, saith shee, *and I will not let him goe againe.* And, ^l *Turne away from thy wrath*, say the people of God to God in the Psalmes, and *Let thy face shine forth once againe on vs: and then will we neuer goe backe from thee againe*, nor giue thee the like cause to turne thy face againe from vs.

And thus you see both in what sense God is said to hide his face from his, and for a long time oft (as both to themselves and to others seemeth) to forget them; as also for what causes he is wont so to doe.

Now hence let vs learne then:

First, That we take heed how we censure men as forth of Gods fauour, in regard of any outward afflictions, yea or inward desertions, though they be great and grievous, long and tedious, sticking close by them without remouall or amendment,

ⁱ Cant. 5. 2, 3, 4, 5, 6, 7, 8. & 3. 1, 2, 3.

^k Cant. 3. 4. *Tenui, nec dimittam eum.*

^l Psal. 80. 18, 19. *Ira interveniunt, redeunt rursus in gratiam. Verum ira si que forte exoriunt huiusmodi inter eos, rursus ubi revertuntur in gratiam est, Etsi tanto amici sunt inter se quam prius. Plant. Ampli. 3. 2.*

Vses 8.

Vse 1.

amendment, producing in them many hideous and fearefull effects, so that in the eyes of the world, as well themselves as others, God may seeme to haue cast them off vterly, and to haue forgotten them for euer. It hath been the state of Gods best Saints, of his dearest Children, of his faithfulllest Seruants, yea of the only Sonne himselfe, ^m *the Saint of Saints*, when he bare the burden of our sinnes. So that, as DAVID speaketh, ^a *if we should so deeme*, if we should goe by this rule, and thereby iudge of mens estates, *we should condemne*, not Gods only Sonne only, which ^o some sometime did, as forth of Gods fauour, but *the whole progenie of Gods children*, the whole race of the righteous, whose Lot and Portion it hath oft beene to be in this wofull condition, and ^p to drinke of this bitter cup, that ^q Christ their head began to them; and to passe ^r this sharpe triall, this fiery and bloudie ^s *baptisme*, that ^t their Sauiour past before them.

If we cannot see how such courses may stand with Gods loue: we must remember that ^u *Gods waies*, and his workes, and dealings with his, are wonderfull and vnsearchable, far aboue our reach, and such as we are not able to comprehend. For ^x *my waies*, saith he, *are not as your waies*, nor *my thoughts as your thoughts*. But looke how farre the heauen is higher than the earth, so far are *my waies* aboue *your waies*, and *my thoughts* aboue *your thoughts*.

And yet may we in some sort euen by humane courses conceiue, how such things as these are,

^m Dan. 4. 24. San-
ctus Sanctorum.

ⁿ Psal. 73. 15.

^o Esai. 53. 4.

^p Math. 20. 22, 23.

^q John 18. 11.

Ancorum poculum

prins bibit medicus,

ne bibere timores

agrotus. Aug. in

Psal. 98. & in Psal.

48. & in Ioan. 3. &

homi. 34.

^r 1 Petr. 4. 10.

^s Matth. 22. 23.

τὸ δὲ πρῶτον ἑλ-

κίστηα, Origen, &

apud Euseb. histor. l.

6. c. 4. Secunda in-

tellectura. Tertull. de

patient. Martyrium

enim qui tulit, san-

guine suo baptiza-

tur. Cyprian. ep. 2.

^t Luk. 12. 50.

^u Rom. 11. 33.

^x Esai. 55. 8, 9.

Et quomodo huma-

na temeritas repre-

hendere audeat, quod

comprehendere non

valet? Bern. de

confid. l. 2.

Pie ergo ac modestè

ex Epicteti senten-

tia Gell. noët. Attic.

l. 2. c. 18. Non esse

omnes Deo exosos,

qui in hac vita cum

arummarum varietate

luctantur; sed esse

arcanas causas, ad

quas paucorum potuit

peruenire christiani.

7 Paternam animam, maternum affectum. Alter patres, alter matres indulgent. Illi excitari iubent liberos, ad studia obediendamur, seriatim quoque diebus non patiuntur esse ociosos, & sudorem illis, & interdum lacrymas excutunt. At matres fovete in sinu, continere in unora volunt, nunquam flere, nunquam tristiari, nunquam laborare. Patrum habet Deus adversus bonos viros animum, & illos fortiter amat, Sen. de provid. c. 2.
 2 Sapiens vir iudicio conjugem (sed & liberos) amabit, non affectu. Hieron. advers. Iovin. lib. 1. q. 1.

^a Quis magis amat? pater an mater? mater ardentius, pater constantius. Gerfon modo viri. conjug. illa tenerius, ille fortius & viriliter. Miraris tu, si Deus ille bonorum amantissimus, quos optimos esse atque excellentissimos vult, fortunam illis, cum qua exerceantur, assignat? Sen. de prov. cap. 2. ^b Hebr. 12. 6. Apoc. 3. 19. Dilectione, non odio flagellamur. Aug. epist. 48. Non studio nocendi, sed desiderio sanandi. Ibid. Non erudit pater nisi quem amat, non corripit nisi quem diligit. Hieron. ad Castrut. Molestus est & medicus furenti poretico, & pater filio indisciplinato, ille ligando, ille cedendo, sed uterque diligendo. Aug. epist. 50. Filius enim castigatione dignus, plus amatur, si sepius castigatur. Ambros. serm. 6.

may well stand even with the greatest love. For God, as the Heathen man well observeth, hath as well a fatherly discretion, as a motherly affection. His love is not a foolish and an undiscerning love, such as many fond mothers have, but a wise, a discerning, a judicious love, such as wise and prudent parents have. He so loveth his children, as he hath a care of their good; and disposeth and administred all things so as may be for it. A fond mother would have her sonne alwaies by her good will at home with her, and never out of her sight; would have him crossed in nothing, but let him have his will in every thing, though it be to his owne evill. But the wise parent drieth him out at doores, sendeth him forth to schoole, bindeth him apprentice, it may be, or boordeth him abroad, where hee seeth him but seldome, breaketh him oft of his will, frowneth on him and correcteth him when he doth otherwise than well; and yet ^a loveth he him no lesse than the fond mother doth, yea ^b he doth all that he doth in this kinde out of love.

Again, further it may stand well with such a fathers love, not to correct his child only for his faults, when he doth amisse, but, when some dis-

ease shall require it, * to hire the Surgion to cut him, and to leaue him fast bound in his hands, and either to withdraw himselfe, while the thing is a doing, or if he be by, to refuse to vnbinde him, or to doe ought for him, when being in feare or in paine he shall cry and call vpon him to stay the Surgions hand, or to helpe to vntie him. * Nor would the Surgion himselfe, were he to cure or cut his owne childe, vse a blunter launcet in the cutting of him, or not cut him so much, or so deepe, the disease requiring it, as he would doe with a meere stranger.

And why may it not stand then with the loue of God to deale thus harshly and sharply with his dearest children, when either their outward euill courses, or their inward corruptions, by way either of correction, or of cure, (and yet what is * correction it selfe but a kinde of cure?) shall require it? Hee may loue them no lesse, though he hide himselfe from them, than the nurse, or the mother doth her childe, when shee hideth her selfe a while from it, and yet to saue her owne life, would be full loth to lose or to leaue it. Nor to adde, that the courses that God vseth in this kinde, are oftentimes * as well *exercises* for those that bee in health and good plight for the present, as *Physicke* for those that be crasie and sicke, surprised with some deadly or dangerous disease.

Secondly, This may be a warning to Gods children, to take heed how they take libertie to sinne vpon assurance of Gods fauour, and presumption

ε' ἵαρυόν ε' τρε-
φοντα με-ον, α'λλ' α'
ε' λιμω ε' γ' ρεσται,
ε' α'λειφοντα με-
ον, α'λλ' α' ε' κρι-
οντα ε' τιμωοντα
δαυιδ' ἑαυτοῦ. Chry-
sost. in Psal. 148.

Medicū etiam u-
rentem & secantem
diligim'. Imò etiam
ad inuendum scian-
tūque conducim'.

α' Οὐδὲ γδ ἱα-
τρὸς ἰτρὺ ἀνὰ κη-
ρὸν γονεὺς ἢ πατ-
ρὸς παῖδας ἰατρῶν το-
σούτους, εἰ δὲ καὶ
τίμωεν ἢ κρινοῦν,
ὅτι φιλεῖ αὐτοὺς,
εἰδὲ τὸτο ἀμωλυ-
τῆρσιν σφίσι τῶ-
μοι αὐτῶν ε' χ' δια-
ρωτῆρσιν τῶν περὶ
κρίσιν. Dion. Chry-
sost. orat. 78.

ε' ἱατρικαὶ πρὸς ἡ
παιδικα. Aristot.
ethic. lib. 2. cap. 3.
ἱατρὶς ἢ κηλεσις.
Idem rhetor. lib. 1.
cap. 14. Et Aeneas
Gaz. de animæ im-
mort.

ε' ἡ περὶ τῶν δι-
αδικημάτων, ἢ ὑπὸ
τῶν νόμων καταστάς.
Simpli. in Epictet.

Vse 2.

¶ Psal. 89. 30, 31,
32, 34. & 99. 8.

h. Esai. 38. 15.

presumption of his goodnesse and fatherly louing kindnesse. For though God doe loue vs, yet he doateh not on vs. ¶ If we carry our selues saucily or stubbornly towards him, he will not beare it; if we take bad courses, he will not endure it. He will not suffer vs through his forbearance of vs to be hardened in euill: but by some meanes or other he wil be sure to bring vs home againe, if at least we belong to him, and to his election of lone. And though he cast vs not off vterly, though he damne vs not eternally; yet he may so seeme to forget vs, so estrange himselfe from vs, so withdraw and with-hold from vs the light of his countenance, that the bright beames of his fauour may neuer shine forth againe on vs, as formerly they haue done, so long as wee liue, and so may we come to haue not a purgatorie, but a very hell in our soules while wee liue here, h goe drooping and dwindling, distressed, distracted and deiected all our life long, and be in little better case for the time than the reprobate off are, yea than the very deuils and damned soules in hell themselues. Though we escape with our lines, yet the cure may be so costly, and the course of Phylicke and Surgery that God shall take with vs, may be so harish and vnpleasant, may put vs to those bitter pangs, and vnsupportable paines, that it may make vs curse the day that euer wee did wittingly and willingly that that might prouoke such a wrath, or require such a cure, and with a thousand and a thousand times that we had beene, not fast asleepe in our beds, but

but dead and buried in our graues when wee did it.

It is a vaine thing therefore for any man to presume so, as to say or thinke, *God will neuer sure deale so roughly with me, though I cary my selfe otherwise then I ought towards him.* Yea it is most fearefull and dangerous vpon such impious imaginations to presume to displease & prouoke him to wrath. For to omit that ⁱ *it is a note of a most vngracious disposition for a man therefore to be euil, because God is good;* and to take libertie to himselfe to wrong God, because God loueth him. Art thou dearer to God than DAVID was? Art thou deeper in Gods bookes, or higher in his fauour than he? Yet how sharply God dealt with him; how roughly, yea how rigorously (as might seeme to fleshly reason) he handled him, hauing prouoked him to wrath, and incurred his displeasure, may appeare by those ^k Psalmes wherein at large he complaineth of it. And how long it was in these cases ere he could recouer his former estate of inward comfort and sense of grace with God againe, appeareth likewise by his earnest suit, so oft and so instantly commended for it, both here and ^l else-where.

Thirdly, The consideration hereof should instruct vs, not to be vtterly dismayed and discouraged, if either wee shall finde and feelee our owne estate, or shall see and obserue the state of Gods Church and children to be such as DAVIDS was at this present, and all Israels at other times.

G

That

i An quia Deus bonus est, ideo in malis? Ambr. de poenit. lib. 2. cap. 11. Præi cordis est, ideo malum esse, quia Deus bonus est. Bern. in Cant.

^k Psal. 32. 3. 4. & 38. 2. - 8. & 51. 3. 8. & 6.

^l Psal. 51. 8. 9. 10. 11. 12. & 6.

*v*se 3.

m 2 Cor. 7. 5.

n Job 13. 24.

o Esai 50. 10.

p 2 Cor. 5. 7.

q Habbak 2. 4.

Rom. 1. 17.

Gal 3. 11.

r Hebr. 10. 38.

r Rom. 4. 18. πρὸ
ἐλπίδα ἐπ' ἐλπί
πρὸς ἑαυτ.Quod
Heracitus ἀνελ-
πιστα ἐλπίσιν, apudClem. protrept. &
Theodor. de Gra-

tur. l. 1.

f Job 13. 15, 16.

r Rom. 8. 24.

u Ephes. 2. 8.

x Fides, vides.

Iohn 8. 56.

2 Cor. 4. 18.

Hebr. 11. 27.

r Fides non est quod
creditur, sed quā
creditur, & illudquod creditur illi
conspicitur. Aug de

Trinit. l. 14. c. 9.

Habet enim fides
oculos suos, quibus

& ea videt, que

nondum videt, qui-
bus videt tamē, senondum videre que
credit. Aug. ep 222.Et cum propterea
credere presentur,quia id quod credere
subeimus, videre nonpossumus, ipsam ta-
men fidem quando

iacti in nobis, videmus in nobis, quia & veram absentium presens est fides, & rerum que foris

sunt, intus est fides, & rerum que non videntur, videtur fides. Idem de Trinit. l. 13. c. 1.

That wee be not daunted and disheartned, though wee meet with many afflictions and distractions, as well ^m *troubles without* as *terrors within*, and shall see no signe of Gods assistance, but all shew rather of the contrary, the fruits of Gods fauour and loue being all withdrawne and withheld from vs, and God seeming to carry himselfe not as a friend, but ⁿ *as a foe towards vs*, writing bitter things against vs, and suffering fearefull things to befall vs. But learne, as the Prophet Esay speaketh, ^o *when we sit in darknes, and haue no light*, when we can finde no light of ioy without, nor sparke of comfort within, yet euen then *to trust in the name of the Lord, and to stay our selues upon our God*. We must remember that, as the Apostle saith, ^p *We walke by faith, and not by sight*: So ^q *we line by faith, and not by sense*. Faith goeth not by feeling; nay it goeth oft against feeling. And this is the very pitch and height of faith, as for a man with Abraham, ^r *aboue hope to beleene vnder hope*, so to beleene all contrary to that that wee see and feele, to beleene that God then loueth vs, is a kind Father, and ^t *will be a sure Saviour vnto vs*, when we feele his hand heauy on vs, and hee seemeth euen bent to destroy vs.

^v *We are saved by hope*, saith the Apostle; but *hope that is seene is no hope*. And so ^u *we are saved by faith*; and though this ^x *faith* be a kinde of spirituall sight, and that surer and certainer than bodily sight; and ^y *those things that are not*

seene

scene by it, are * better scene, than those things that are scene; yet ² the faith (to speake properly) that is scene is no faith: for ³ Faith is the euidence of things vnscene. For a man therefore to belecue that he is in grace with God, when he hath pregnant proofes of Gods fauour, it is a matter of no mastery. But ^b to beleue then when he seeth not, yea to beleue it then when he seeth and feeleth all to the contrary in the apprehension of carnall reason, this is the praise and commendation of faith indeed.

Wee must consider what is or should be the ground and stay of our faith: not these outward props, which we are wont so much to leane on and to trust to, * not our owne sight or sense, that oft faileth and deludeth vs, but Gods word and his truth, and the stabilitie of his promise, which ^c though heauen and earth should passe away, and all things should returne to their first Chaos againe, yet shall ^d neuer in ought faile any of those that depend vpon it. ^e Remember thy word, saith DAVID, vnto thy seruant, wherein thou hast made me to put my trust: That is my comfort in my trouble; for thy word putteth life into mee. And, ^f Thou art my shelter and my shield; and my trust is in thy word.

And learne we herein to imitate the earth that we tread on. Though being a massie body, it hangeth in the midst of the aire, enuironed with the heauens, and yet keepeth his place stedily, and neuer stirreth an inch from it, hauing no props or shores to vphold it, no beames or barres to fasten it, nothing to stay or esta-

* Melius videtur
que non videtur,
quam que viden-
tur. Ambrosij. nomine
de sacram. l. 1. c. 2.

² Enervis est &
deuils, sed nec fides
dicenda, que credit
quod videt. Aug. de
peccat. m. rit. lib. 2.
c. 31. Quod videtur,
sciri potius quam
credi dicitur. Greg.
in Euang. 32.

³ Hebr. 11. 1.

^b 1 Pet. 1. 8.

* Εἶναι δὲ λαμ-
πρόν τι οὐρανῶν
καὶ ἐν αὐτῷ
ὁ λόγος. ὁ γὰρ
λόγος αὐτῷ ἀ-
σώματος, καὶ ἄ-
σώματος ἡμεῖς ἐν-
σώματα ἐσμεν. Ἰω-
ἡάννης 1. 14. καὶ
ἀπὸ τοῦ λόγου
ἐγένετο τὸ σῶμα.
Chrysost. in Matth.
hom. 82.

^c Matth. 5. 18.

^d 1 Is. 23. 14.

^e Psal. 119. 49, 50.

^f Psal. 119. 114.

^a Hebr. 1. 3.

* Psal. 119. 89, 90,

21.

ἐὼν τὸν ὁ τὸ ἀ-

πλεον τὸ τὸ ἀπὸ

πυρὸς τῆς γῆς ἐπι-

πρὸς τὸν ἑαυτοῦ; Ba-

sil. hexam. 1. Πῶς

γὰρ ἂν ἐσθλὰ πα-

λά ὁ ἀδινῆς; ἐὼν

τὸν ὁ Νόχου, ὁ

αὐτὸς ὁ αὐτοῦ τὸ

ἑαυτοῦ; ὁ ἑαυτοῦ

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bliss it, but the bare word of God alone. For
 by his powerfull word, saith the Apostle, hee
 upholdeth all things. And, Thy word, saith the
 * Psalmist, O Lord, abideth for ever. And, Thy
 truth is from age to age: thou hast laid the foun-
 dation of the earth, and it standeth still. It abideth
 by it to this day by vertue of thine ordinance. And
 in like manner must we learne to depend vpon
 the bare word of God, when all other props and
 stayes shall be pulled away from vs: to trust him
 vpon his bare promise without pledge or pawne.
 Else wee deale with him no otherwise than any
 Usurer will with the veriest begger or banckroul
 that is, when he commeth to borrow money of
 him. Though he dare not trust him on his word,
 nor on his bond neither (it is nought worth; no-
 thing better than his words;) yet on his pawne or
 his pledge he dare trust either the poorest or the
 vnfaithfullest man that is. But as Augustine saith
 well, That ^h it is but an harlotrie loue for a woman
 to loue the gift more than the giuer; and so to loue
 the giuer no longer than hee giueth: So it is but
 an harlotrie faith for a man to trust Gods pledge
 or pawne more than God himselfe, and so to
 trust him no further than he seeth or feeleth what
 he doth. Yea the truth is, that in these cases, when
 we dare trust God no further, nor rely on him a-
 ny longer than we haue some pledge or pawne of
 his prouidence, we trust not him, but we trust his
 pledge, ⁱ as hee trusteth not the poore man, but

^h Meretricius a-
 mor, plus donan-
 tis quam amantis
 affectum diligere.
 August. med. lat. c. 5.
 amant magis quam
 sponsum amare.

ⁱ Cum rogo te num-
 mos sive pignora,
 Non habeo, inquis:

Idem si pro me spondet agellus, habes. Quod mihi non credis veteri fidoq; sodali, Credis col-
 entis arborib; que meis. Martial. epig. 25. lib. 12.

trusteth

trusteth only his pawne, that dare not lend him
 ought but vpon his pawne. And hereby may we
 try and examine the sincerity and the soundnesse
 of our faith, what it is indeed that we rely vpon,
 what it is that we trust to: If we can say, as DA-
 VID here afterward in the shutting vp of the
 Psalme, That ^k *we then trust in Gods mercy, and*
expect safetie from him, euen when hee seemeth to
haue forgotten vs, and to haue hidden his face from
vs; if we can then ^l *comfort our selues in the Lord*
our God, when all other aids and comforts haue
 taken their leaue of vs. *It is a feeble faith that can-*
not stand without stilts, a lame faith that cannot goe
without crutches. Hereby will appeare whether a
 mans stilts beare him vp or no, if hee be able to
 stand, when they are taken away from him: if he
 can, it is a signe he rested not on them, though he
 made vse of them; if hee cannot, it were they,
 not his legs that vpheld him. And hereby may it
 appeare what our faith and confidence is found-
 ed on, whether on Gods word or his pledge, his
 pawne or his promise: If when the pledge or the
 pawne is gone, yet our faith abideth stil firme, it is
 a signe that it was fixed on God himselfe, and not
 on it: But if when it is gone, our faith falleth to
 the ground, it is a signe that our faith was wholly
 founded on it, not on God or Gods word, which
 abiding still firme, our faith were it thereon found-
 ed would continue stedfast with it. For ^m *Those*
that trust in the Lord, saith the Psalmist, *are as*
Mount Sion, that standeth fast, and neuer stirreth.
 And this is that that we should by all meanes la-

^k Psal. 124. 5.

^l 1 Sam. 30. 6.

^m Psal. 125. 1.

¹¹ 2 Chron. 14. 11.

16.8.

Psal. 18. 19.

משען

• *Psal.* 27.9.

* *Pfal.* 112.4.

« διαρχῆν (ἡ δι-
αρχίαν) τὰς ἐκ-
κλησίας, καὶ συνδόν
ἐκκλησιαστικῶν ὅ-
τι ἐκ συνεισώτης καὶ
ἡμεῖς ἡμεῖς. Theop-
hyl. epist. 30.

Ρ Εὐία ἡ παρῶ-
 ντων ζωὴν ὀπλε-
 λοιπὴν αὐτοῦ ἡ
 ἡ Θεοκλεμένηα,
 ἡ ἐν τοῖς πρὸ ἡ-
 μῶν χρόνοις τὰς
 ἐκκλησίας φυλάσ-
 σασα. Greg. Naz. ad
 Nic.

2 *Psal.* 74.23.

bour and strue vnto, that our faith may ^a rest
and rely on God himselfe, and his infallible and un-
faileable word of promise, not vpon the outward
pledges and pawnes of his providence, nor on
the ordinary effects and fruits of his fauour, that
so when these shal be withdrawne, yea and with-
held long, it may be, from vs, so that God may
^a in anger seeme to haue hid his face from vs, and
to haue forgotten vs, which, as we see, hath beene
oft-times the state and condition of Gods chil-
dren, yet wee may not be disheartened, but see
* light euen in darknesse, and be able ^a to dis-
cerne the sweet sunne-shine of Gods fauour
euen thorow the thickest clouds of his fiercest
wrath.

So likewise for the Church of God, when we shall see it either in generall, or in some principal parts of it, so left vnto the fury and rage of her malicious and mischieuous-minded Aduersaries, that God seemeth not to regard it, or what becommeth of it, but euen suffereth them to haue their owne will vpon it; in so much, that as *Gregory Nazianzen* saith of his time, *Gods former providence and care of keeping his Church may seeme utterly to faile*, and that hee hath ceased and giuen ouer to doe for it in these daies as hee had wont to doe in former times: yea when we shall see it left in such plight, not for a short space only, but for so long a time together (her enemies might and malice ^a daily growing more and more, and her meanes on the other side daily more and more failing, and her might and power daily

daily more and more impaired and impou-
 (shed,) that God may seeme cleane to haue for-
 gotten her, and to thinke no more of her, but
 euen ^r to haue cast her off for euer: yet ^r must
 we not despaire euen then of her preseruati-
 on, and of the raising of her vp againe. But as Ie-
 shaphat in his straights, ^r haue the eyes of our faith
 fixed upon God, and his word: who hath promi-
 sed (and ^u his promise shall neuer faile, or proue
 false) ^x neuer to leaue or forsake his, though for a
 time ^y he may seeme so to doe. And wee must
 withall remember that this is no new matter, but
 the same that oft-times hath befallen the Church
 of God formerly. That mans extremitie is Gods
 opportunitie. ^z It is now time for thee, saith DA-
 VID, Lord, to put to thy hand, when men haue euen
 destroyed thy Law. So then is Gods time to helpe
 his Church, when it seemeth readie to be de-
 stroyed and euen vtterly swallowed vp for euer.
 Then is the fittest time for ^a the Angell to call to
 Abraham to stay his hand, when the knife is euen
 at Isaaks throat, and he giuen vp now for ^b dead.
 And then is the seasonablest time for God to set
 in foot for the rescuing of his Church and chil-
 dren, and the deliuerance of his chosen ones,
^c when the enemies dagger is at their very heart,
 and they seeme now giuen vp for gone. As
^d Phlo sometime told his people, That he was
 verily perswaded that God would now doe some
 thing for them, because Caius was so earnestly bent
 against them; yea that then Gods helpe is nearest,
 when mans is furthest off. As it is commonly
 said,

^r Psal. 73. 1. & 77.

73, 9.

^c Μυστήριον σω-

τὸν Δεσπότην α-

μικτίας Μενανδ.

Οὐδὲν ἐλπίδι

ἡ χάρις ἀποδο-

τα εἶν. Apollodor.

^c Qui nil potest spe-

rare, desperat nihil.

Sen. Med. 2. 1. Ma-

gnæ indolis signum

est, sperare semper.

Flor. hist. 1. 4. c. 8.

^c 2 Chron. 20. 12.

Psal. 29. 15.

^u Psal. 111. 7. 8.

^x Ies. 1. 9.

Hebr. 13. 5.

Psal. 94. 14.

1 Sam. 12. 22.

^y Iudg. 6. 13.

^z Psal. 119. 126.

^a Gen. 22. 10, 11.

^b Hebr. 11. 19.

^c Psal. 37. 12, 13.

14, 15.

^d καὶ ἀποφείν,

τοῦ μὲν αὐτοῦ ἀφ-

ηρῆσαι, καὶ τὸν δὲ

καὶ τὸν αὐτοῦ ἀφ-

ηρῆσαι. Ex

Ioseph antiqu. l. 18.

Euseb. hist. eccl. l.

2. c. 5.

^e *Ubi desinit Philosophus, ibi incipit Medicina.*

^f *Ubi desinit medicus, ibi incipit Theologus.*

^g *Ubi desinit humanum, ibi incipit divinum auxilium.*

^h *Esaï, 59. 14-18.*

ⁱ *Non potest esse saluus, qui non vult esse malus. Salv. de provid. l. 5.*

^k *Esaï, 59. 19.*

^l *Psal. 76. 10. 6.*

said, ^e *Where the Philosopher endeth, there the Physitian beginneth; and ^f where the Physitian endeth, there the Divine beginneth: So ^g where mans aid endeth, there Gods aid beginneth.* Delivrance is oft nearest, when destruction seemeth surest. It is never fitter time for God to put to his helping hand, than when all humane helps, that are wont to be as vailes and curtaines drawn betweene our eye and Gods hand, doe vtterly faile: ^h *When iudgement, saith the Prophet, was turned backe, and Iustice stood aloofe off, and Truth was fallen in the streets, and Equitie could not enter, and all true dealing failed; and ⁱ by refraining from euill men made themselves but a prey to the euill: and the Lord saw it, and wondred that no man would stand up or put forth himselfe to stand for the truth: Then did he himselfe put in to saue by his owne arme, and by his iustice to support those that were readie to sinke. Then put he on Iudgement as a Corslet, and Salvation as an Helmet; and Vengeance as a Roabe, and Wrath as a Cloake: to repay the furie of his aduersaries, and to recompence his enemies.* Then, saith the Prophet, God did thus: and why not till then? Surely (to omit all other ends) to get himselfe the more glory. ^k *That they might feare the Name of the Lord from the West, and his glorie from the Sunne-rising; when with a blast of his breath, hee should suddenly turne the Tide againe, and the Spirit of the Lord should drine back, yea and cary away the enemy, that brake in like a flood, had surrounded a great part, and was like to ouer-flow and ouer-whelme all. That ^l mans*
furie,

furie
God
his t
deat
ly di
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be k
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that
men
sea;
knay
char
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furie, as the Psalmist speaketh, might turne to Gods glory, when by his bare rebuke with a word of his mouth, both horse and chariot are cast into a dead sleepe, and * the troopes of archers are utterly discomfised, and the remnant of their rage is contrary to expectation restrained. That ^m he may be knowne and magnified for a mightie God, and a powerfull Protector; when, though the Nations rage, and the kingdomes are in such a commotion, that the earth seemeth to shake withall, and the very mountaines to be removed, and swallowed up in the sea; yet he suddenly stilleth all; breaketh their bowes, knappeth their speares asunder, and burneth up their chariots, and by a generall desolation, and destruction of his enemies, setleth such peace the whole worldouer, (for the behoofe of his Church, and the freer passage of his truth) as was ⁿ in Augustus time, when ^o the Prince of Peace came into the world.

Fourthly, Let vs learne in these cases to examine our selues where wee finde such things to befall vs, whether we haue not beene or growne carelesse in endeououring to retaine the fauour of God with vs, and to maintaine the worke of his Spirit in vs: and strue therein to be more feruent, wherein formerly wee haue beene slacke. For that is one cause why God is wont so to estrange himselfe from his children, to fetch them home to him, that are too ^p prone to stray from him, when he dealeth kindly with them; and to make them more earnest and feruent in those things, that they had waxed remisse and retch-

H

lesse

* Psal. 68. 30.

Increpa cateruam
armidiferam: isagogitis
armatam, ut
lun. catum hastatum,
post D. Kunchi Leo Ind. lance-
arios vel jaculatores.
Calvin.

^m Psal. 46. 1, 2, 3
6, 7, 9, 10.

ⁿ Cuncta atq; con-
tinua totius generis
humani aut pax fuit
aut pax. Flor. Inst.
lib. 4. cap. 12.
^o Esai. 9. 6.

¶ se 4.

^p Jeremi. 3. 31. Ni-
hil est in nobis corde
fugacius, quod a no-
bis (à Deo etiam)
toties recedit, quon-
iam per prauas co-
gitationes destituit.
Greg. pastor. cur.
pari. 3. c. 1. §. 15.

Ὁ ἔστι τὰ ἑμ-
 αὐταυτοῦ ἀνδρὶ
 τοῖς νοσήσιν
 ἔχουσιν βόματα,
 ἐπὶ τὰ λίαν στενο-
 χορεῖσθαι πρὸς τὸ
 εἶναι χαρεῖς, ὥστε
 ὅτι τὰ ὕδατος φύσιν
 αὐτὸ τὸ κατόπισθε
 διακρύπτει. Greg.
 Naz. orat. 31. Κα-
 ταὰ τὰ ὕδατα
 εἰς ᾧ αὐτὸς ἐπι-
 πτῆκε φέρει χαρεῖς,
 καὶ πολλὰς ἀπο-
 λαύει τῆς ευρυχω-
 ρίας, ἐκ αἰσκατα-
 σενος ὕψους ἐπει-
 δὴ καὶ τὰ χεῖρες
 ἐκτεταγμένους
 περιφύλατται
 διακρύπτει, στενοχο-
 ρεῖν βλάπτει
 τοὺς ἐξυπηρετοῦντες
 τοῦ ὕψους ἔχον-
 τας. Οὕτως δὲ
 καὶ ἡ ἀσθενὴς
 διαβοῶσα, εἰς ᾧ αὐ-
 τὴν ἀπολαύει
 πολλὰς, διακρύπτει
 καὶ διαφέρει. Ἐπει-
 δὴ δὲ στενοχορεῖ
 τὴν ὥσπερ κα-
 τὰ τὸν αὐτὴν
 στενοχωρεῖται, ἀπο-
 διδομένη καὶ
 καταγράφει τὴν
 φύσιν πρὸς τὸ ὕψος αὐτὴν περὶ τὰς ἐντολὰς. Chrys. contra Anomæos 5. Humana mens, aqua more,
 & circumclisa ad superiora colligitur, quia illud repelit unde descendit; & relaxata deperit,
 quia se per infima inutiliter spargit. Greg. ubi sup. Ἡ ἀνὴρ διὰ τὴν ἀρετὴν ἀδύνατον ἀδύνατον
 Aug. de temp. 181. Pulli à matre liberius divagantur, donec milvi supervolante im-
 pe. um formidant. Ἀποκ. 3. 2, 3. Ἡ Εἰσα. 64. 7. Ἡ Ἰσχυρὸς mater se filium quem in ul-
 nis gestat, in terram descendentem, ut ipse tenacina hærat. Simon Cass. in Euang. l. 14. Ἡ Roma
 ab unda rejecta in amnem revolvitur.

lesse in before, when they were free from such af-
 flictions; that as ^a water pent vp in a pipe, sho-
 teth vp higher than it would otherwise, had it
 scope and space to disperse it selfe; so our
 thoughts and desires that would otherwise be
 straying abroad and wandering in the ends of
 the world, being by affliction and anguish strait-
 ned and restrained, might be caried higher to hea-
 uenward, as ^r Noahs Arke was with the waters
 of the Deluge, and confined vnto him, whom
 they were wandering from before, as ^r the Chis-
 ken from her damme, till shee be frighted with
 the Kite.

And this is the vse therefore that wee should
 make of such desertions, that we be thereby in-
 cited to striue ^r to hold that the faster, that wee
 seeme in danger to lose; that ^a we stirre vp our
 selves to take faster hold on God, as those that looke
 downe from some steepe place, when they feele
 their heads begin to swimme, or finde themselves
 in danger of falling, are wont to take better hold
 of the raile that may stay them; cling closer a-
 bout him, ^x as the nurse childe hangeth on the
 nurse or the mother, when shee seemeth about to
 leaue it, or threatens to throw it downe; and as
 the ^y wheele of the water-mill, the more violently

the flood driueth it away from it, the more violently doth it still turne againe vpon the streame: So the more violently God with both hands seemeth to thrust and shooue vs away from him, the more instantly and eagerly should wee enforce our selues to presse vpon him. Since for that end he doth it, ² not that he desireth to be rid of vs, but that he may not lose vs, that wee may come nearer home to him, abide firmer with him, and sit closer by him than formerly wee haue done: like the father, that when his sonne hath some way displeased him, biddeth him away, out of his sight, (though hee would be loth hee should so doe,) not to driue him away indeed, but to make him draw nearer to him, and by humble submission more earnestly endeouour to pacifie and appease his fathers wrath, and secke to regaine his fauour and good will againe: or like as hee did with *Moses*, when ² he bade him *let him alone*, that he might destroy that rebellious and idolatrous people; not that *Moses* should so let him alone indeed, but rather that he might not leaue him, but be the more earnest in suit with him on his peoples behalfe, and not giue ouer till he had obtained his suit for them.

And in like manner should we be affected also in regard of Gods Church, when wee shall see it to be in such estate as was formerly obserued. We should make her case our owne; and take occasion thereby, to be the more instant with God, that his face may be turned to it, that seemeth to be turned from it, and that in mercie and

H 2

goodnesse

² Non deserit, ne deseratur. Simon Cassi. in Euang. lib. 8. cap. 37. Deserit potius, ne deseratur. Idè videtur deservire, quia non vult deseri.

² Exod. 32. 10. Dissimulat Dominus exaudire rogantem & ferendi licentia querit à Mose, qui fecit Mosem. Bern. de temp. 83. Quid est seruo, Dimittit me, dicere, nisi deprecandi ansa prebere? Greg. Mor. lib. 9. cap. 12. Sine me, inquit, & dispergam eos, ut ille postulando & semetipsum offerendo non sineret. Tertull. contra Marc. lib. 2.

^b Lament. 1. 1, 2.

^c Psal. 51. 18.

^d Psal. 25. 22.

^e Esai 62. 7, 8.

^f 1 King. 18. 27.

*Quid sibi volunt
excitationes illæ,
quas canitis matu-
tini, collatis ad tibi-
am vocibus? obdor-
mescunt enim superi,
remeare ut ad vigi-
lias debeant. Quid
domitiones illæ, qui-
bus benè ut valeant
auspicabili salutari-
one mandatis? Som-
ni enim quiete sol-
vuntur, occupatique
ut hoc possint, lenis
audienda sunt na-
mie. Arnob. contr.
gent. l. 5. Sic Homer.
Iliad. B. A. 1001. $\bar{\epsilon}\bar{\nu}\bar{\delta}\bar{\nu}$
 $\bar{\nu}\bar{\alpha}\bar{\rho}\bar{\rho}\bar{\nu}\bar{\nu}\bar{\alpha}\bar{\nu}$ - $\bar{\epsilon}\bar{\nu}\bar{\delta}\bar{\nu}$
 $\bar{\nu}\bar{\alpha}\bar{\rho}\bar{\rho}\bar{\nu}\bar{\nu}\bar{\alpha}\bar{\nu}$. $\bar{\Delta}\bar{\iota}\bar{\alpha}$
 $\bar{\nu}\bar{\alpha}\bar{\rho}\bar{\rho}\bar{\nu}\bar{\nu}\bar{\alpha}\bar{\nu}$. Et Iliad.
7. 6. 7. $\bar{\epsilon}\bar{\nu}\bar{\delta}\bar{\nu}$ $\bar{\nu}\bar{\alpha}\bar{\rho}\bar{\rho}\bar{\nu}\bar{\nu}\bar{\alpha}\bar{\nu}$, $\bar{\chi}\bar{\nu}$
 $\bar{\nu}\bar{\alpha}\bar{\rho}\bar{\rho}\bar{\nu}\bar{\nu}\bar{\alpha}\bar{\nu}$ $\bar{\epsilon}\bar{\nu}\bar{\delta}\bar{\nu}$ cla-
more bellico.*

^g Psal. 121. 4. $\bar{\tau}\bar{\delta}$
 $\bar{\nu}\bar{\delta}$ $\bar{\delta}\bar{\iota}\bar{\nu}\bar{\alpha}\bar{\nu}$ $\bar{\alpha}\bar{\nu}\bar{\iota}\bar{\nu}\bar{\alpha}\bar{\nu}$
 $\bar{\epsilon}\bar{\nu}\bar{\delta}\bar{\nu}$, $\bar{\chi}\bar{\nu}$ $\bar{\nu}\bar{\alpha}\bar{\rho}\bar{\rho}\bar{\nu}\bar{\nu}\bar{\alpha}\bar{\nu}$ $\bar{\delta}\bar{\iota}\bar{\nu}\bar{\alpha}\bar{\nu}$
 $\bar{\delta}\bar{\iota}\bar{\nu}\bar{\alpha}\bar{\nu}$, $\bar{\nu}\bar{\alpha}\bar{\rho}\bar{\rho}\bar{\nu}\bar{\nu}\bar{\alpha}\bar{\nu}$ $\bar{\nu}\bar{\alpha}\bar{\rho}\bar{\rho}\bar{\nu}\bar{\nu}\bar{\alpha}\bar{\nu}$
 $\bar{\chi}\bar{\nu}$ $\bar{\nu}\bar{\alpha}\bar{\rho}\bar{\rho}\bar{\nu}\bar{\nu}\bar{\alpha}\bar{\nu}$.
Basil. Sel. hom. 21.

goodnesse hee will remember and thinke vpon her as his Spouse, whom now, when ^b like a widow forlorne and desolate, shee sitteth weeping and wailing, he seemeth to haue forgotten, and not at all to regard.

Thus may we obserue that DAVID concludeth diuers of his *Psalmes* made when he was in such estate himselfe, with suit and supplication for the Church of God in generall. ^c Oh be fauourable, for thy good pleasures sake, to Sion; and build up the wals of Ierusalem. And, ^d Deliner Israel, O Lord, out of all his troubles. His owne present condition was a meane to put him in minde of the afflicted and distressed estate of other of Gods seruants. And the like vse should we all make, either of Gods hand on our selues, or of his dealings in this kinde with his Church and children abroad, albeit we our selues remaine free: ^e You that are mindfull of the Lord, saith the Prophet, what euer you be, be not silent; be importunate with him, and giue him no rest, till he repaire Sions breaches, and set up Ierusalem againe to be the glory of the world.

For to this very end doth God oft as it were winke, and withdraw himselfe from his people, that wee may with strong cries on all hands awake and fetch him againe. True it is indeed that God is not as Baal, of whom *Elias* sometime said to his Priests, ^f Crie aloud; peradventure he sleepeth, and you must wake him. No: ^g he that hath the charge of Israel neither slumbereth nor sleepeth. And yet he winketh, if I may so say, and

ἢ Εὐτύχου αὐτὸς καὶ
 παρὰ τοῦ θεοῦ
 θεοκτινιστὸς
 ἐστὶν, ὡς καὶ καὶ
 ἀνθρώπων, ὅστις καὶ
 ὅπου ἐστὶν ἀπὸ τοῦ
 οὐνοῦ τὸτε καλῶναι,
 ἀλλ' ὅτι δέστα
 θεοῦ τὸτε μά-
 λιστα τοῦ θεοῦ με-
 μνησθῆναι. &c. Xe-
 noph. Cyriped. l. i.
 Ad quem locum re-
 spectus Plut. de
 tranquill. O' Es-
 τοῦ παρὲν τοῦ
 θεοῦ οὐτοχὺν τας
 μάλιστα μεμνησθῆναι
 καὶ πρὸς, ὅπως δὲ
 ἐστὶν καὶ καὶ καὶ,
 διαρρύντες αὐτὸς
 θεοκτινιστὸς
 εὐτυχὴς ὄντας ἡ-
 δὴ καὶ φίλους. Et Me-
 nand. Διγμοῦ εὐ-
 χησθόντα μεμνη-
 σθαι Ovid. Huc
 illud Ben-Syn, Ho-
 noris medicum dum
 non indiges ejus, i.
 juxta Schol. Ebr.
 Cole & precare Deū
 priusquam ejus au-
 xilio tibi op' sit. Nā
 Iure venit cultus ad
 fidei quisque Deos. Ovid. Pont. 1. 3. Honora medicum dum sanus es, ut in morbo tibi li-
 bentius adsit. Sirac. 38. 1. πρὸς τὰς χεῖρας. Drus. in Sir. & in Ben-Syn. imō & πρὸς
 τὰς χεῖρας αὐτοῦ. ἢ Aels 20. 10. † H' γὰρ αὐτὸ κατέταται τοῖς ἰατροῖσι καὶ πρὸς
 πρὸς τοῖς, τὸ τοῦ ὁρῶντων παύς ἐστι τὸ ὁρῶντων μετακαθόντων. Greg. Naz. de Pace 3.
 τοῖς ναυπηγοῖσι καὶ ἰατροῖσι ἐπὶ τὰ πᾶσι δοταὶ αὐτοῖς σφερομένοις. Idem pro pau-
 per. Σοφιστὸν τὸ πᾶσι δοταὶ ναυπηγῶν ἢ ἰατροῖν. Idem in Heron.

ration hereof then should stirre vs vp euery one
 to labour before hand to get good assurance of
 Gods fauour while we are free yet from such af-
 flictions, from such spirituall desertions. As Xe-
 nophon saith (and it was a good speech though of
 a meere naturall man,) That *it stood rich men*
upon to make God their friend in prosperitie, that so
they might be sure to finde a friend of him in aduerfi-
tie. So it standeth vs vpon to get good assurance
 of Gods fauour and loue towards vs, while we
 are free from afflictions, that when they shall be-
 fall vs, wee may haue comfort of that assurance
 which formerly wee haue gotten. For it is with
 Gods children commonly in this case, as it is
 with one that hath receiued such a blow or
 wound on the head, as that though it be not
 deadly, nor depriueth him wholly of life, yet so
 astonisheth him for the time, that albeit he haue
 life in him with *Eutychus*, yet he hath no sense
 of it: or as with one in a swoone, that discerneth
 not the light of the Sunne, though it shine full
 vpon him, nor can see ought, or take notice of
 those that stand about him and take paines with
 him. Or as it is with † those that haue beene sea-
 sick, & are giddy when they come first ashore, al-
 seemeth to turne round with them, and the earth
 it selfe to reele and roll vp and downe as the ship

did.

^c Malach. 3. 6.

^a Mulier fatum
conceptum non sem-
per moliantem sen-
tit: ubi tamen se-
mel & iterum sen-
sit pregnantem se
esse non ambigit.
Spin. de Iustit.
Christ. & Tassio.
Marks of Gods
Children. cap. 4.
^b Hec, Domine
Deus, rara hora, &
brevis mora. Bern.
in Cant. 23. Tenuis
magis exhalatio,
quam pinguis con-
spersio. Ibid. 14.
Sapit quidem sua-
rissime, sed gusta-
tur rarissime. Ib. 8.

^c *aniquat* &
Diptu. 1 Pet. 1.
23.

^d Aliquis intra vi-
scera ad aeterna leui
praeconii sati tulit.
Sen. 1 heb. Job 3. 16.
Psal. 58. 8.

^e *aniquat* & al-
Diptu. 1 Pet. 1. 23.

meth for euer; ^a he is no changeling in his loue; that
therefore the grace that once he had is not vtter-
ly gone, though he cannot now discern it; nor
the grace that he once was in with God is not vt-
terly lost, though it be so concealed, that for the
present he cannot now descree it. And ^a as wo-
men that goe with childe, when they haue some-
time felt the childe stir in the wombe, do thereby
know that they haue quickned, and haue truly
conceiued, though they doe not alwaies so feele
it. So if once we haue found vpon due and sound
triall good assurance of Gods grace and fauour
by the effectual and powerful worke of his good
Spirit vpon our soules, and by the comfortable
motions thereof in our hearts, though we haue
not the like alwaies, (as ^b *Alas*, saith religious
Bernard, *they come but seldome with many a one,
and when they doe come, they are soone gone againe*)
yet we may be assured that wee haue conceiued
and are quickened, and that spirituall life is not
gone againe, though we finde it not so sensibly to
worke in vs at all times, yea the rather here may
we build vpon it, as hauing far better assurance,
than women can in such cases haue of the life of
that they goe with; because that that is concei-
ued in them being bred ^c of mortall and corrup-
tible seed, though it haue beene quickened, yet
^d may die and miscary, ere they be deliuered of
it; whereas that that is by Gods word and his
Spirit bred and conceiued in vs, being bred ^e of
immortall and incorruptible seed, by the word of God
that liueth and lasteth for euer, if it be once there
conceaued,

conceiued, ^f can neuer die nor decay againe, but
^g *endureth to eternitie*, as he himselfe doth, by
 whose Spirit it is begotten and bred in vs. Or as
 one that hath at leasure times cast vp and ballan-
 ced his accounts, and brought all to one entire
 summe, is at any time readie, if on a sudden hee
 be called to a reckoning, though hee haue not
 time or leasure then amids many distractions o-
 therwise to runne ouer his reckonings, or to cast
 vp the particulars, yet to tell how things stand
 with him; ^h it requireth no more but the bare
reading, he need not stand to *recount* it, being sure
 that it was well and truly cast vp before: So hee
 that hath before-time truly tried his owne estate,
 and made his reckonings vp concerning the same
 with God and his word, may thereby know
 then how it standeth with him in regard of God,
 by calling to minde only the issue of his former
 examination, when by reason of disturbance and
 distraction through the violence of temptation,
 he shall haue little leasure or libertie to take any
 exact triall or prooffe of it at the present.

Exceeding iniurious therefore are they herein
 to themselues, that deferre and put off the triall
 of their estate till such times; and by reason that
 then either their ⁱ sacrifice affordeth no good
 signes, or they light on an euill Interpreter, that
 turneth all to the worst, by such their delay they
 misse then of much comfort, that otherwise they
 might haue had, if they had taken triall of them-
 selues and their estates in due time, but by means
 of their neglect thereof they are then deprived

I

of,

^f *Renatus non de-
 nascitur. Sicut Deo
 conceperis, certus
 erit pariter tuus,
 non erit aborsus.*
 Aug. de verb. Dom.
 20.

^g *1 Pet. 1. 24, 25.*
 Μόν αὐτὴ ἡ πίσ-
 τὴς ἀλυσίας ὡς ἑ-
 πὶ τοῖς ποταμοῖς
 ἀνέλογον ἔστι τι-
 λόν μέγιστος ἡς ἡ-
 γάνως ἀπαμύνης
 ἀπομένει, πα-
 ρεμεινέτω ἀγαθὴ
 ἐλπίς, τίλειται τοῦ
 πνεύματος τοῦ
 ματι τοῖς οἷς ἡγα-
 γόν ἀμύνης γα-
 ρηδόν. Clem. Alex.
 protrept. Quod de
 virtute Isocr. ad De-
 mon. H' ἡ ἀπερὶς
 κλίσις, οἷς αὖ ἀ-
 κούσθαις ἐν ταῖς
 διαβολαῖς κυαν-
 ῆς ἐστὶ, μὴν πᾶ-
 συ γρηγορεῖται. Et.
^h *Αἷος τὸ ἀνα-
 γινώσκαι αἰὼν τὸ
 ἀδύοκλον δαῖμα.*

ⁱ *Nec litant, nec
 letantur, qui non
 tempore suo sacrific-
 ant. Vnde Drus.
 proverbial. i.*

of, when they haue most need of it. And surely did men know before-hand what need they should haue, and what want they may finde of comfort in such cases, and how vnfit and vnapt they are like then to finde themselues for such employments, they would be questionlesse more carefull to sit and examine themselues before such times of triall, and by good assurance of Gods grace and fauour gained before-hand, treasure vp some store of comfort that may then stand them in stead, when there shall be ^k *no Manna found abroad in the fields*, nor such sweet ^l *dewes dropping downe vpon their drie and thirstie soules*, as there hath done formerly. It is a wise and a prudent course, ^m *in Summer to lay vp against Winter*; ⁿ *in time of peace to provide for warre*; and ^o *before stormes come, for men to furnish themselues with such necessities as they may then stand in need of*. And it will be our best wisdom to get and lay vp such matter of comfort before-hand, that whensoever such times of trouble and triall shall come, we may haue that at hand then, that may stand vs in stead, and not be driuen to seeke for it, when we should make vse of it, and shall finde it hard to come by, if we were not furnished with it before.

^k Exod. 16.25, 26,

27.

^l 1 King. 17.1. *Amant coctiles, cum sitiunt aeris, atque illis de caelo nihil illiquitur, succo proprio videntur. Symmach. lib. 1. ep. 27. Quasi cum caletur, coctiles in occulto latent, suo sibi succo viuunt, ros si non cadit. Plaut. Capt. 1.1.*

^m Prov. 6.6, 7, 8. *Formice savis acervos depopulans, hyemis memores, festoque reponunt. Virg. Aen. 4. Ore trahit, quodcumque potest, atque addit acervo, Quen struunt haud ignara, ac non incauta suluvi. Tum simul inuersum contristat aquarum animam, Non usquam precepit, & illisitur ante Quersitis. Horat. Sat. 1.*

ⁿ Ephes. 6.11, 12, 13. *Δεῖ τὰ τῷ πλήμῃ περιμετρῆσαι, καὶ ἐκ ὄντος τῷ πλήμῃ. Ο' ὃς ἐν αἰρώνι τὰ τῆς μέγας ἐξουσίας, τοῦ ἐξουσίας ἐστὶν ἐν τῷ κατὰ τῆς μέγας· ὁ ὃς ἀπειροῦ ἐστὶν πλημῆκων, μὴ λόγος δορυδότης) καὶ ἐν αἰρώνι. Chrysost. in 1 Thess. hom. 3. ὁ Δεῖ τὰ βροντήματα πρὸς τὴν λαμβανόντες κατακομίζαν ἐς αὐτὸν φυγῆς, ὡς ὅτι οὗ τῆς ἡμέρας ἀδικη) καμῶς, μὴ βιάσας διὰ τὸ δορυδὸν παρυσάμεν διανοησόμενες. Plaut. de inuicind. Ὁ ἄνθρωπος οἱ ἐν ἐνδία πλεόντες καὶ τὰ πρὸς τὸ χειμῶνα ἐξουσίας. Socrat. apud Stobae. 3. Πῶς ὃ τὰ πάντα ἐν πλάτῃ καὶ χειμῶνι καὶ ἔξουσίας ἀνθρώπου;) Plaut. ibid.*

Sixtly,

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patience

Tertull.
λαβόντα
Pindar.
posse ferri
ad Heciv

DAVIDS Remembrancer.

59
Pse 6.

Sixtly, If God in such our afflictions and de-
sertions doe not instantly answer vs, if hee send
not comfort and deliuerance so soone as we call
for it; if hee shall hide himselfe from vs, and
seeme not willing to be found of vs so soone as
euer we seeke him; (that which we doe not yet
oft, when we seeme to doe) let vs take heed how
we grow thereupon impatient. Let vs remember
that God beareth vs, euen when ^p he seemeth to be
deafe towards vs; ^q Hee beareth vs to our profit,
though not to our pleasure; and to our behoofe,
though not according to our desire: ^r He is present
with vs, euen when he delayeth vs; yea hee is pre-
sent with vs, in that he doth delay vs; and that is
better then present with vs, that for the present is
denied vs. ^s It is a point of mercy in him, that he is
not so forward to shew mercy. There is no cause
therefore for vs to be impatient, since that ^t all
is for our good; yea Patience it selte is good for vs;
which hereby God doth not ^u trie only and ex-
ercise, but ^x worke in vs, and enure vs vnto. And
^y it is good for vs to learne quietly to beare Gods
woake, to sit downe by it, yea to lie downe vnder
it, and thrust our mouth in the dust, assuring our
selues that so doing we shall haue a good issue of
it, and shall doe well in the end.

^a Patience, I say, is for our good: But ^b by im-
patience there is no good to be gotten. It will be but

certull, de bon. patient. ^b Χρὴ ὃ πρὸς Θεὸν ἔχειν, φέρειν ὃ ἐλαττωθῇ Ἐπὶ τοῖς
αἰσχροῖς ἔχον ἀνίγει. Πρὸς κινδύν ὃ τὸ λαμπρύνει παύει δαιμονεῖς αἰμα-
νιδος. Psal. 2. Μῆλα κακόν τὸ μὴ δυνάσθαι φέρειν κακόν. Bion. Laert. Malum non
esse ferre, non leve est malum. Perdidisti tot mala, si nondum misera esse didicisti. Sen.
d. Hec. 6. 3.

^p Ne surdum agas.
Psal. 83. 1.

^q Non exaudit ad
voluntatem, ut ex-
audiat ad salutem.
Aug. in Psal. 90. &
in 1. Ioan. 6.

^r Deus & cum dis-
fert adest; & id
quod differt, adest;
& in eo quod dis-
fert, adest. Idē alibi.
^s ἐνερπασία καὶ τὸ
μὴ σὺνενεστὶ τῆς
ἐνερπασίας. Greg.
Naz. adv. Eunom. 2.
^t Hebr. 12. 10.

^u 1 Pet. 1. 7.

^x Apoc. 14. 12.

^y Rom. 5. 3.

^z Iam. 1. 3.

^y Lament. 3. 27, 28.

^{29.}

^a Luke 21. 19.

^b Psal. 74. 12. O ser-
uum illum beatum,
cuius commendationi
Dominus inflat, cui
dignatur irasci, quē
admonendi dissimu-
latione non decipit.

Αντιπρὸς τῷ Θεῷ
καὶ τῷ πνεύματι, ἐπειτα
καὶ τῷ σώματι τῷ
Θεῷ, καὶ τῷ καλῶν
ἐστὶν ἡμεῖς. Euseb.
apud Siob cap. 123.
Σὺ δ' ἐδέξω το-
πιος, ἐδ' ἐκαὶ
κακός, Πῶς τὸς
παῖδες δ' ἀνα-
σσεύαται. Se-
lene. Aeschyl. Pro-
meth.

¶ *Unum est leu-
mentum malorum
ingentium, pati, &
necessitatibus suis
obsequi. Sen. de
ira. lib. 3. cap. 16.
Pati Durum: sed
levius fit patientia,
Quicquid corrigere
est nefas. Horat.
carm. 1. 24. Possē
pati facile est, ubi
ni patientia desit.
Ovid. remed. lib. 2.
Nam Patientis quis-
quis novit pati, pe-
pult vires, pondus-
que mali. Sen. Her.
Oct.*

¶ *Indignatio in tormentum suum proficit: & imperia graviora sentit qui contumacius pa-
titur. Sen. de ira. lib. 3. cap. 16. Nil tam exasperat ferocem vulnus, quam ferendi impa-
tientia. Hegesip. excid. Hier. lib. 2. cap. 9. In patientes, dum mala pati nolunt, non efficiunt,
ut a malis eruantur, sed ut mala graviora patientur. Patientes autem qui mala malunt
non committendo ferre, quam non ferendo committere, & leviora faciunt que per patienti-
am patientur, & peiora evadunt, quibus per impatientiam mergerentur, bona vero aterna
& magna non perdunt, dum malis temporibus brevibus non cedunt. Hugo Præd. de patient. c. 2.
¶ Uique suam liquet, quos calidius abdidit auceps, Cris ubi commisit vulnus sensitque te-
neri, Plangitur, ac trepidans astrangit vincula a motu. Ovid. metam. l. 11. Sic laqueos fera dum
jactat assergit: sic aves viscam, dum trepidantes excutunt, plumis omnibus illinunt. Sen. de
ira. l. 3. c. 16. Impensius in ipsis agrestibus seris arctissima vincula, si se excitent, imprimuntur;
si quiescant, relaxantur. Silius apud Hegesip. l. 2. c. 9.*

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* Esai. 28. 16.
Non praefestinat, i. ex impatientia & infidelitate non ad res praesentes consuegit, nec festinatione praepropera Deum anteveriet. Iun.

u Nature nescij, ubi demerji sentiant, temere quicquid occurrat, vite capidi retinende arripunt. Cyrill. Alex. epist. 29.

x Psal. 77. 10.
y Lament. 3. 31, 32.
Non deserit, etiam si deserere videatur.
Aug. in Psal. 44. & Greg. Mor. l. 5. c. 5.
z Deut. 8. 2. & 13. 3, 4.

* through weaknesse of faith, and want of patience, they are loth to wait Gods good leasure, and desirous to be rid, in all haste, of the present affliction, they put their hand oft to such courses as produce fearefull effects, and vse such sory shifts for the relecuing of themselves, as doe but plunge them further and deeper into such a labyrinth of euils, as they are many times neuer able to get out of againe. So that it fareth with them, as with ^u persons vnskillfull in swimming, that hauing ventured past their depth, and being in danger now of drowning, while hastily and inconsiderately they catch at what commeth next hand, to saue themselves with, lay hold oft on weeds, that doe but entangle them, and draw them deeper vnder water, and there keepe them downe from euer getting vp againe, till they be (that which by such meanes they sought to preuent) indeed drowned. This subtrill flight of Satan we must be carefull in these cases to discouer, and say to our selues, when such things shall be suggested vnto vs: * This is but my weaknesse, or Satans wickednesse: y God I know hath not left me, though he may seeme not to looke after me. z Hee now trieth me whether mine heart be vpright with him or no; whether I will cleaue constantly to him, though hee doe nothing but crosse mee, and abide still with him, though he seeme wholly to neglect me; or whether I will leaue him, and giue ouer adhering vnto him, if he doe not vse mee as I would that hee should. And therefore I will resolue, that I may not prone vnsound, to keepe constantly with him, and not hearken

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to carrie

arken to Satan, nor yeeld to such indirect courses, as by him shall be suggested, for the procuring either of ease or of deliv'ry, whatsoever shall come of it.

Such constancie shall seale vp vnto vs our sineritie; and shall not want with God a rich and royall reward. For hee that shall so continue depending vpon God, when all humane helps shall faile him, and all lawfull meanes of releefe; choosing rather to endure grieve and paine all his life long, and to liue a life more bitter than death to selfe, than to make triall of any vnlawfull course to procure ease and releefe; such a man so dying, saith *Chrysostome*, ^a *shall haue his place in heauen among the Martyrs*; yea such a one is no other then ^b *a Martyr indeed*; hee is as good a Martyr as he that leaueth his head on the block, or is burnt to ashes at a stake for the testimonie of Gods truth, and the keeping of a good conscience. All the difference betweene the one and the other is this; that to the one it is said, *Deny Christ, or thou shalt die*; to the other it is said, *Do thou wilt, or thou shalt liue wretchedly, thou shalt liue a life little better, if not worse, than death*. He is *once* for all a Martyr, that will rather endure the one; he is *oft*, yea *euery day* a Martyr, as *Paul* saith of himselfe, that ^c *he died daily*, that chooseth rather to undergoe the other. Too prone wee are ^{*} to stray from God, when he useth vs well, when he dealeth lovingly with vs: but a most blessed thing it is, when our hearts are so linked to him, that we will not stir an inch from him, though he seeme to carrie himselfe neuer so harshly towards vs.

Lastly,

^a Μετά τῶν μάρτυρων στήσῃ. Chrysost. cont. Iud. orat. 5. Male interpret, Proximo post martyres loco consistet.

^b Πότοι πιστεύει ἐπιθυμῶν μάρτυρίῳ στήσῃ. Idem ibid. Μάρτυς ἀποκαλεῖται ὁ ἐπὶ ἀπαλλαγῇ ὡς ἐυσυνείας ἐπαγγελλομένου ἰδέσθῃ, εἴη δὲ αἰσάντων μετ' ἐυσυνείας πολλῶν. Ibid. Non

martyrium sola sanguinis effusio consummat; nec sola dat paenam exultio illa flammam.

Aug. de Sanct. 46. Multi ducunt martyrium in lecto, &c. Idem de divers. 39. vult & Chrysost. in 1 Thess. homil. 3.

^c 1 Cor. 15. 31. ἢ ἀποθνήσκων, ἢ ἀπὸ τῆς ἀποθνήσκων μόνον ἰσχυροῦς ὄντων. Chrysost. in Psal. 95. & cont. Iud. 5.

^{*} Jer. 2. 31.

vse 8.

d Deut. 32. 15, 18.

Hos. 4. 6. & 8. 14.

Zech. 12. 7, 13.

† Quid est quod

nos queramus de

I. Jos. cum Deus na-

os quaeri de nobis

omnibus possit? que

ratio est ut dicamus?

vos non audiri à

Deo, cum ipsi Deum

non audiamus? &

si iuvemus non re-

spici à Deo terrati,

cum ipsi non respici-

amus ad calumnia &

molestum sit despic-

i à Domino preces no-

strare, cum præcepta

eius despiciantur à

nobis? quid digni-

us? quid iustus?

non audimus, non

audimur: non re-

fleximus, non respi-

cimus. Salvian. de

provid. lib. 3.

c Psal. 22. 27.

Apoc. 2. 5, 4.

Ezech. 36. 31.

Deut. 30. 1, 2.

f Psal. 32. 3, 4. De-

fine dissimulare. De-

us crudelius vult,

Quos videt montes

succubuisse sibi. Ti-

bul. eleg. 1. 8. Cedat

oculos, ne bis pun-

gar. Bern. de divers.

20. g Multi humiliantur, & humiles non sunt. Bern. in Cant. 3. 4.

* Plectimur à Deo, nec

fleemur: tamen: corripimur, sed non corrigimur. Salvian. de provid. l. 5.

Non cessant vitia

erum: usque ad excidia eritatum. Prius est interire quam corrigi: Prius ipsis quam in ipsis

vitiis non esse. Ibid.

Multo facilius fregeris, quam flexeris. Buchan. Bapt.

Lastly, Would we have God in these cases to remember vs? let vs be carefull then to remember him; yea let vs then learne to remember our selves. Let vs take heed how we forget him, if we would not have him to forget vs: for ^d our forgetfulness of him, and our dutie to him, is for the most part the cause that moueth him to forget vs. As indeed † what can be more iust, or what more equall, than for God to forget vs, when we forget him, and to neglect vs, when we regard not him; to refuse to heare vs, when wee refuse to heare him? Or how can wee with any colour complaine of the one, when we are guiltie of the other? Yea when God seemeth to have forgotten vs, if we would have him againe remember vs, ^e Let not vs then be backward to remember our selves: But let vs apply our selves to make a right vse of the crosse; helpe to further the effect of it, doe not crosse or hinder the worke of it. The more speedie successe Gods hand hath with vs, the sooner it is like to be removed away from vs. ^f DAVIDS strugling with it, and hanging backe, and refusing to yeeld to that that God thereby required of him, was a meane to continue it the longer vpon him, and to put him to the more paine. And this vndoubtedly is one maine cause of the long continuance of many euils, that ^g men are humbled, as Bernard speaketh, and yet are not humble; ^{*} they will

breake

DAVIDS Remembrancer.

breake in sunder, ere they will bow or bend vnder Gods hand. Let vs apply our selues therefore to that which by the crosse God requireth of vs, if we desire to haue the crosse remoued againe away from vs.

Now this that we may doe:

First, Wee must endeouour to enquire and finde out the cause of the crosse, and the ground of Gods auersion of his face away from vs.

^h A disease can neuer be well cured, till the cause of it be discovered: Nor can we take any right course for the remouall of a crosse, vnlesse that that hath procured it be in some sort discovered.

¹ The voice of the Lord, saith the Prophet Micah, crieth vnto the Citie. God by his iudgements preacheth not verball, but reall Sermons vnto vs.

^h Hee preacheth euen without preaching, as Basil speaketh. As he is said ¹ so hold his peace, though hee doe speake, when he doth not punish; so is he said to preach, though he speake not, when he doth punish.

^m His very iudgements are reall Sermons of reformation and repentance. They haue a voice, saith the Prophet: But euery one vnderstandeth not this voice:

ⁿ They speake in a strange language to many, to the most; as ^o Pauls companions, when Christ spake to him, they heare a noise and no more.

74. & 93. & 100. & in Ioh. 11.4. & homil. 2. ^m Esai. 26.9. & 28.19. ⁿ Quomodo Bern. in Cant. 79. Graece loquentem non intelligit, qui Graecam non norit, nec Latine loquentem, qui Latinus non est. Sic lingua amoris ei qui non amat, barbara est, sicut as sonans, aut cymbalum tinniens. ^o Act. 9.7. cum 22.9. Ita conciliat post Catrinum Piscator; melius puto, quam Chrysost. Theophyl. Occum. Lyra, Hugo, Beza, alij, qui ad Pauli vocem coactilina referunt.

March
of York
this
with
Thomas the car and
3 red

Meanes I.

^h Longuorum nullus intermet medelas, nisi prius morborum cognoverit causas. Origen. in Rom. 1.1. Non potest scire quomodo morbos curare conueniat, qui unde hi sint ignorat. Corn. Cels. de remed. l. 1. Absque causari observatione morbos nec praecare, nec curare licet. Fernel. patholog. l. 7. c. 11. ⁱ Mica 6. 9. ^h Κηρύσσει δὲ ἡ πύξις. Basil. Sel. homil. 5.

¹ Psal. 50. 21.

Esai. 42. 14.

Quid est, Tacui? non iudicavi, non vindicavi. Non tacet in verbo; tacet in vindicta, tacet in verberc. Aug. in Ps.

¶ Psal. 92. 6. Αὐ-
τοὶ τῶν ἀνθρώπων
καρδίας ἐστραστῶν.
Heraclit. apud Cle-
ment in Stromat.
¶ Theodor. de tra-
ctand. Grec. li. 1.

¶ Alia 8. 9.

¶ Psal. 107. 43.

¶ Jer. 9. 12.

¶ Hos. 4. 10.

¶ Esai. 26. 7, 10.

Ezech. 18. 25.

¶ Ταῦτα πάντα ἡ
ἐκείνη ἀνέστη ὡς
ὁ δὲ ἦν χαμῶν
τὸν δαίδαλον, ἐστὶ
ὁ δὲ ἀπὸ ὁρᾶς,
μὲν δὲ καὶ ἐν
τῇ ἀπειρῇ ἡ
χαμῶν, ταῦ-
τα πάντα. ὁ δὲ
ἐκείνη πάλιν
ἀνέστη τοῖς χαμ-
ῶν ἐκείνη
μὲν δὲ δαίδαλον,
καὶ ἐστὶ δαίδαλον,
καὶ ἐστὶ δαίδαλον.
ὁ δὲ ἀπὸ ὁρᾶς
καὶ ἐν χαμῶν ἡ
ἐκείνη. καὶ μὲν
δὲ. ὁ δὲ ἐκείνη
καὶ ἐκείνη ἀνέ-
στη, καὶ ἐκείνη
τὰ πάντα. ὁ δὲ
Chrysost. in 1. Cor.
hom. 7.

¶ Dei opera admi-

racunda qui non aspiciunt tantum, sed & intelligunt, quasi legunt. Aliiter enim videtur pictura, aliter
videtur littera. Picturam cum videris, hoc est totum vidisse, laudasse. Litteras cum videris,
commonebis eas & legere: quod si forte non nobis, Quid putamus, inquis, esse, quod hic scriptum
est? Interrogas quid sit, cum jam videas aliquid. Sed aliud tibi demonstrare est, a quo quavis
agnoscere quod visisti. Alios ille oculos habet, alios tu. Apices similiter videris; non similiter signa
cognovisti. Tu vides & laudas; ille videt & laudat, legit & intelligit. Aug. in loan. 24.

¶ The foolish, saith the Psalmist, conceive it not, and
the brutish understand it not. But ¶ a man of wis-
dom, the wise man, saith the Prophet, knoweth
what it meaneth. And as the Psalmist speaketh
of Gods workes of mercie; ¶ Who so is wise to
observe these things, such shall understand the loving
kindnesse of the Lord: So of his workes of Iudge-
ment saith Ieremie, ¶ Who so is wise to vnderstand
these things, to him the Mouth of God speaketh, and
he is able to declare what this Voice of God saith.
And of both of them the Prophet Hoshe, ¶ Who
so is wise, will vnderstand these things: and who
so is of vnderstanding, will know that the Lords
waies are ¶ strait and even, and the iust shall
walke in them, but the wicked shall fall in them. To
vse Chrysostomes comparifon, yea and Augustines
too; ¶ Lay you a booke open before a childe,
or one that cannot reade, he may gaze & stare on
it, but he can make no vse of it, because he vnder-
standeth nothing at all in it. But bring it to one
that can reade, and that vnderstandeth the lan-
guage it is written in, and he can reade you many
stories or instructions out of it. It is as dumbe
and silent to the one; it speaketh to, and talketh
with the other. In like manner is it with ¶ Gods
Iudgements, as Augustine also well applieth it:
all sorts of men see them, but few are able aright

to reade them, or to vnderstand them what they say.

But what is it that the *wise man* is by them admonished? Surely, ^a *to listen to the Rod*, saith Micah; and ^b *who, or what it is that hath procured it*: to enquire, saith Ieremie, what is the cause, ^c *why the Land is spoiled, and lieth burnt vp like a wilde wilderness, that no man passeth thorow*; that is, to search out the cause of the present crosse. To which purpose also Gods people in the time of their captiuitie, ^d *Let vs search*, say they, *and sift out our werkes and our wates*. They had before entered into some discourse and dispute with themselues, what might be the cause of that their calamitie. And first they lay downe this for an vndoubted and vdeniable position, That ^e *there is no euill that befaller any, either person or people, but the Lord hath his hand in it*. ^f *Dare any man*, say they, *say, that* ^g *ought cometh to passe, and the Lord hath not appointed it? Doth not* ^h *both good and euill come out of his mouth?* But what then? Doth God as ⁱ *earthly fathers doe, who in a riddle humour sometime correct their children without cause?* Or ^k *doth God take pleasure in stamping vpon his people, and in vexing and grieving of them?* No: ^l *hee doth not willingly, or from the heart punish, and afflict the sonnes of men*. ^m *It is a grieffe to him to be grienous vnto vs; it is a paine to him to be punishing of vs*. It goeth as much against the heart with him to afflict, as it goeth against the haire with vs to be afflicted. Why but, what is the cause then that he dealeth

^a Micah 6. 9.
^b quis accersit. Isa.
^c Ier. 9. 12.
^d Lam. 3. 40.
^e Amos 2. 6. Quicquid malorum perueniuntue perpetuatur, censura est diuinae manus. Saluian. de provid. l. 8.
^f Quicquid patimur venit ex alto. Sen. Oed. 5. 2.
^g Lam. 3. 37, 38.
^h Matth. 10. 29.
ⁱ Ζῆς ἀπαδείξῃ τι καὶ τῷ ἰδῆναι. Homer. Odys. 5.
^j Hebr. 12. 10.
^k Lam. 3. 34.
^l Lam. 3. 33.
^m Est placidus faciliusque pater, uenaeque paratus; Et qui fulmineo saepe sine igne tonat. Qui cum triste aliquid statuit, sui tristis esse: Cuius fere pacem sumere pax sua est. Ouid. Pont. 2. 2. Est piger ad poenas Deus, est ad praemia celer. Quique dolet quoties cogitur esse ferax. Multa nocui poena, poena qui poena coercet: Et facit incerta fulmina rara manu. Ibid. 1. 3. Torquetur ipse, cum tam lenis irascitur. Plin. epist. 21. 69.

so harshly with vs, that hee carieth himselfe so
 aulterely towards vs? * *Wherefore is the lining
 Man afflicted? Man suffereth for his sinne.* ^a *We
 haue sinned and rebelled against him: and hee hath
 not spared vs.* ^o *God is good of himselfe; hee hath
 his harshnesse from vs; it is our corruption that
 requireth it.* ^p *A disordered patient maketh a cruel
 Physitian.* By our disordered courses, ^q *wee en-
 force him to anger, in whom anger is not; and euen
 wrest and wring that from him, that in some sort
 is not in him.* ^r *Therefore, saith hee, haue I smit-
 ten thee with the wounds of anemie, for the mul-
 titude of thine iniquities, and because thy transgres-
 sions are gricuous.* What these sinnes of theirs
 therefore were, doe they desire and purpose to
 make ^s *Search*, that so comming to vnderstand
 the true cause of their calamitie, they may set vp-
 on some course for meanes of recouery. And in
 like manner ought we to doe vpon the like occa-
 sions, say as *Iob* doth; ^t *Shew me, O Lord, or
 make knowne to me, wherefore thou contendest with
 me: doe as DAVID did, when in Israel they
 had had a long time of death; ^u He went to aske*

* Lam. 3. 39.

^a Lam. 3. 42. *Vitia
 tamen vitio est hu-
 jus clementia no-
 stra: Et venit ad
 vires ira coacta su-
 as.* Ouid. Pont. 2. 2. 2.
 Ergo illum demens
 in me seuire coegi,
 Mitius immensus
 quo nihil orbis ha-
 bet. Idem trist. 4. 8.
 Nunc quoque nil
 fecit, nisi quod fa-
 cere ipse coegi. Nec
 minus infestus, quam
 fuit, esse potest. Idē
 de Pont. 1. 3. Exa-
 cerbatum Deum im-
 puritatibus nostris,
 & ad puniendos nos
 trahimus introitum.
 Saluian. de provid.
 l. 4. c. 5.

^o Deus bonus de
 suo, seuius de nostro.
 Tertull. de resurr.
 Ωτι ο τὸς τοῦ
 ἡ τοῦ κατὰ φύσιν
 ὁ κατὰ φύσιν,
 αὐτὸς ὁ τοῦ φύσιν.
 Basil.

Cassiodor. 8. *Propter quod non oportet, ut quod dicitur, ὁ κατὰ φύσιν. Greg. Naz. orat. 6. ^p Cruellem
 medicum intemperans eger facit. P. Syr. ^q Esai. 27. 4. Ier. 7. 19. Cum ejus natura sit
 mens Dei atque majestas ut nulla iracundie passione moveatur; tanta tamen in nobis peccatori
 exacerbatio est, ut per nos cogatur irasci. Vnde, ut ita dixerim, facinus peccati sue, ac maius
 quodammodo asserimus misericordie sue. Cum ejus benignitatis sit, ut vellet nobis fugiter par-
 cere, cogitit malis nostris scelera que admittimus vindicare. Saluian. de provid. lib. 4. cap. 5.
^r Jerem. 30. 14. ^s Lam. 3. 40. ^t Job 10. 2. Non sententiam causatur, sed causam scrutatur,
 evadit flagellis petens non erit. Bern. in Cant. 33. Percussionis verbera accepit, & cau-
 sas verberum nesciebat. Greg. mor. l. 23. c. 17. Quamvis peccatorem se sentiat & fateatur, non
 cognoscit tamen pro qua specialiter culpā percutitur. Ibid. 19. c. 34. Vise sis eundem ibid. c. 30.
 & Isidor. de sum. bon. l. 3. c. 2. ^u 2 Sam. 21. 1.*

of God for what cause it might be: make a search into, take surueigh of our hearts and our liues; labour, as Salomon speaketh, ^a to finde out the plague, the cause of it at least, in our hearts, and in our courses.

ing. 8. 38.

And for our better furtherance herein we may Consider. 6.

1. What sinnes especially God hath in his Word threatned such Iudgements against, as are present on vs, or any part of his Church. For if such sinnes bee now found rife or reigning among vs, there is iust cause to suspect that ^a God by such Iudgements doth make good his Word; ^b sealeth vp the Truth of it; and thereby sheweth, that ^c His menaces are not vaine, or vneffectuall; that ^d his Prophets words, as the prophane people sometime speake, are not ^e windie.

Consider. 1.

2. What sinnes God hath formerly inflicted the like plagues upon others: which if these times be found to imitate those in, it may well bee deemed, that ^f God in Iustice, as hee findeth vs like them in practise, so he maketh vs like them in punishment; as he findeth the like sinnes among vs, so he powreth the like plagues vpon vs; as hee findeth vs sicke of the same sores, so hee plieth vs with the same plaisters.

^a Fide verba verba faciant. Greg. in Euang. 37.
^b Job 33. 16.
^c Ezech. 12. 22, 24, 25, 28. & 5. 13.
^d & 6. 10.

Consider. 2.

^e Dent. 32. 47. Non sicut vane more dominice. Polan. in Malac. 1.

^f Ierem. 5. 13, 13, 14.

Consider. 3.

^g Τελεικον. Plut. de aud. Translatum ab omni irritis, ex quibus nihil igitur, que Solu. hura. Greci vocant. Plin. hist. nat. l. 10. c. 58. quidam & vento ca putant generari, qua

de causa etiam Ζεφειρα appellantur. Ibid. c. 60. Sed & τὸν ἀδύνατον ἔν τῷ ποταμῷ. Plato in Theet. ¹ & 7. 14. Quid miramur, si paria perpetimur, qui paria perpetramus? Bern. de consid. l. 2.

8 *Wisd.* 11. 7. 3. In
quibus peccamus, in
eisdem peccimur.
Τὸν Ἀπίστον Ὁ
ἐν ἐστὶν ἡμετέραν
ἀπολαστέον ἔν
ἐκείνῃ ἀποδοῦναι
ἐπὶ τῇ δὴ
λαοῖς παρὰ τὰ
ἢ δὴ Παντα ἐν
δὴ τῇς γὰρ τῇς.
Καὶ ὅτι ἐπὶ πολλῶν
τελευτῶν ὅτιν ἐί-
πεν, ὅτι τὸν δὴ
δὴ τῇς γὰρ τῇς δὴ
παρὰ τὰ ἀποδο-
νῶν, τὸν δὴ δὴ
δὴ ἀποδοῦναι, τὸν
δὴ δὴ τὸν δὴ τῇς.

Dion Chrysost. orat.

55.

* *Exod.* 4. 3.

* Ἰὴ οἱς πῦρ δέν-
τες ἔν ἡμετέραν
συνεῖν, τῇς τῇς
πῦρ δέντες.

Greg. Naz. orat. 6.

^h 1 *King.* 1. 6.

2 *Sam.* 18. 5.

ⁱ 2 *Sam.* 13. 14.

^k 2 *Sam.* 13. 23,

29.

^l 2 *Sam.* 15. 10, 12.

^m 1 *King.* 1. 5. 9, 11.

ⁿ *Hos.* 2. 8. 9.

^o *Levit.* 26. 35.

^p *Amos* 8. 5, 11.

^q *Deut.* 28. 47, 48.

a proportion betweene mens practises and Gods pu-
nishments, betweene their transgressions and his
iudgements. Looke ^s wherein men offend, therein
vsually are they punished. And blessings abused are
turned oft into curses, as " the staffe sometime into
a Serpent, * that men may be crossed and plagued
in those things, which they were not thankfull
for, or vsed not well, when they were bleis'd in
them. ^h DAVID was too indulgent a Father
to his children, and he smarted shrewdly for it in
ⁱ Ammons rape of Tamar, ^k Absoloms murder of
Ammon, and both ^l Absoloms, and afterwards
^m Adoniaes rebellion. ⁿ When Gods people a-
bused those temporall blessings of gold and sil-
uer, corne and wine, wooll and flax, that hee had
bestowed on them, God threatneth to returne,
and take them againe away from them. And in like
manner he threatneth them, when they obserued
not his Sabbaths, that ^o their Land, during their
captiuitie, should rest and lye waste untill'd and vn-
toiled, because it rested not on their Sabbaths, when
they dwelt in it: As also that because they set light
by the word of God when they had it, hee would
^p send a famine of hearing it. when they should
be constrained to seeke farre and neere for, and yet
not finde that, which they then refused when they
might haue had it, or made no reckoning of,
when in great plentie they had it: And ^q because
they did not serue the Lord their God wth a good
will, and with a cheerefull heart in the abundance of
all things; they should therefore serue their enemies,
which hee should send vpon them, in hunger, and
thirst,

thirst, and nakednesse, and want of all things: And
as they had served strange gods in their owne
Land, so they should serve strangers in a Land that
was not their owne.

4 How we may have beene faultie towards
others, in those things that wee now suffer our
selues. For there is a just retaliation oft in such
cases with God. And there is nothing more
equall than such requitals. ¹ D A V I D abuseth the
wife of Uriah; and ² his owne sonne abuseth
his in the same sort. ³ He slayeth Uriah himselte
with the sword; and for the slaughter of Uriah the
sword haunteth his house. ⁴ Adoni-bezeks cruelty
on those that hee had conquered, was requited
with the like, executed through Gods iust iudge-
ment on him by those into whose hands he fell:
and euen he himselte acknowledgeth the equitie
of it. And ⁵ God threatneth such as oppresse
poore widowes and orphans, That their wives shal be
widowes, and their children orphans.

5. What neglects or euill acts being faultie in
them, we haue beene admonished of, or checked
for, either publicly in the Ministry of the Word,
or priuately by good offices of friends or others;

uid sit preda. Aug. in Psal. 38. - neque enim ke. iustior ulla, Quam necis arripies arte pe-
rire sua. Ouid. art. 1. Αἴα παῖσι τὰ κ' ἐπέε, δίκη κ' ἴστω. Πόρετο. Pythagor. as
Rhadamanth. Aristot. Ethic. 5. c. 5. ¹ 2 Sam. 12. 10, 11. ² 2 Sam. 16. 22. ³ 2 Sam. 12. 9,
10. ⁴ Iudg. 1. 6, 7. ⁵ Exod. 22. 22, 24. Tolerabilis est si quis patitur quod fecerit. Atti-
mus si nos barbari capiunt, cum fratres nostros non faciamus captiuos? Dum id oppressione plu-
morian elaborauimus, ut captivando alios etiam ipsi incipiamus esse captivi. Sentimus enim que
fecimus; ac labores manuum nostrarum manducamus; & iusto iudice Deo solvamus quae debe-
mus. Miseri exulum non sumus; ecce ipsi sumus exuli. Peregrinos fraude cepimus; ecce
ipsi peregrinamur. Prajudicis alios circumvenimus; ipsi prauidicia aucti timeamus. Saluam
de provid. lib. 5.

Consider 4.

¹ Esai. 33. 1. Ter.
20-26. Quod quisq.
fecit, patitur: au-
torum scelus Repe-
tit; siueque pec-
tus exempla nocens.
Sen. Herc. fur. 3. 2.
Que scelere parata
est, scelere linquetur
domus. Idem Med.
1. - ferex Theseus
quam Minoidi lu-
ctis Obtulerat mente
inmemori, tale ipse
recegit, Claud. mep.
Pel. & Thet.

Consider 5.

¹ Dent. 19. 1.
1am. 2. 13.
P^{er} oppressores
3m. 4m. 1. 1. 1.
Nem. 4. 1. 1. 1.
Nem. 4. 1. 1. 1.
Nem. 4. 1. 1. 1.
Nem. 4. 1. 1. 1.
Nem. 4. 1. 1. 1.
Nem. 4. 1. 1. 1.
Nem. 4. 1. 1. 1.

c A verbis ad verbera progreditur. Esai. 50. 1, 2. Ier. 23. 3, 4, 5.

d Ut fidem verbera faciant, ad corporis plage testes sunt veritatis & culpe. Greg. in Euan. 37.

e Esai. 28. 19. Exaltatio intellectum dat auditui; quia tunc peccator intelligit quod audituit, cum se iam pro contemptu vexari doluerit. Greg. mor. l. 15. c. 22.

f 2 Sam. 14. 30, 31.

g Iob 33. 14-22.

Consider. 6.

* Ὁ ἀπὸ τοῦ πῦρος οἱ ἄνθρωποι καταλεγομένης τοῦ πυρὸς μαρτύρων ὡς οἱ διδασκαλοὶ αὐτοῖς ἢ πῦρ καὶ οἱ ἀποστόλοι, οἱ ἡγουμένους τὰ διδάγματα· ὡς οἱ αὐτοὶ λόγῳ τοῦ πῦρ καὶ οἱ ἡγουμένους ἡκούσαντες αὐτοῦ.

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yea or inwardly by the voice of our owne heart, or the motions and suggestions of Gods Spirit, and yet we haue not regarded to amend and reforme. For it is *an vsuall thing with God, when his Word taketh not place, nor preuaileth with vs, to second it with the Rod*, as thereby *to seale vp* and confirme *the truth of it*; so *to make vs* the more attentiuve vnto it. He doth as *Abolom* did with *Ioab*, *when he would not come at him*, hauing sent once or twice for him, he caused his seruants to set his corne on fire, and then cometh *Ioab* to him without further sending for, to know what he would with him, and why he had so serued him. And so, saith *Elihu*, doth God; *he calleth vpon men many times to breake off their bad courses*, either by outward admonitions, or by inward suggestions; * which when men regard not, he layeth some affliction vpon them, that continueth with them, and sticketh by them, till it haue *opened their eares that were stoppt before*, and pulled downe their pride, or taken downe their stomach, and made them to say with *Saul* stricken downe to the ground, *Lord, what is it that thou wouldest haue mee to doe?*

6. How we haue abused, as wel Gods *Iudgments*, as his *Mercies*; how wee haue either refused or

^b Aures patia aperit, quas voluptas clauserat. i. Domine, quid vis facian? Act. 9. 6.

neglected

neglected to hearken as well to the sound of Gods Rod as to the Voice of his Word; what afflictions haue formerly been inflicted on vs, whereof little or no vse at all hath beene made by vs. For that is also vsually Gods manner, when men profit not by such crosses as hee hath formerly exercised them with, ^k to proceed from shorter to some of longer continuance, from milder to sharper courses. He dealeth with the sonnes of men, as the Physitian doth with his patient; ^l who when he findeth that the potion which hee hath giuen his patient will not worke with him, hee secondeth it with some stronger purge; when he perceiueth the disease to be so settled, that sudden courses will not serue, hee prescribeth him a course of some longer continuance. So our Saviour fore-warned the poore man, whom hee had healed, That ^m if hee sinned againe, some worse matter would befall him: his not profiting by the former, would procure vnto him some further, some farre heauier crosse. And ⁿ God threatneth his People, that if lighter matters would not amend them, he would lay harsher and heauier things on them, till they were euen in a manner wasted and consumed withall.

Secondly, what we finde our selues thus faultie in, we should endeouour to reforme. As wee must labour to finde out the cause of the euill, and what hath turned Gods face from vs; so should wee withall labour to remoue the same, ^o that the Cause being taken away, the effect also may cease; and that Gods face that is now turned

L

ned

^k 1er. 5. 3. 6.
^l 1sa. 9. 17-20.
^m High. 5. 12, 13, 14.
ⁿ Amos 4. 6-12.
^o Si malum morbi fortius euerit, maiora remedia quaeruntur, & profalutem hominis sollicita fortius se medicina opponit: asperi cibi, potus ingeruntur amari: Et si conuulserit malum, & ignis adhibetur & ferrum. Firmis, de error. Gentil.
^p 1ohn 5. 14.

^q Levit. 26. 18, 27, 28, & c.
^r Ο μη σφετερας έχον αρες & νουθουσι, & μη αρεσχευσι. Greg. Naz. orat. 6. Ο γὰρ αὐτοὶ τὴν ἐλαττωσιν ἀφελόντες, αὐτοὶ συνδιδάσκουσιν ὁτι τὸν περὶ αὐτῶν καὶ τὴν μεταβολήν, οὐκ αὐτοὶ ταῦτα εὐεχόμενοι. Ibid.

Meanes 2.

^s αὐτοὶ ἐν τῇ νοσήσει, καὶ αὐτοὶ ἐν τῇ ἰσχύϊ, καὶ αὐτοὶ ἐν τῇ ἀποπλησσίᾳ, καὶ αὐτοὶ ἐν τῇ συνειδήσει. Greg. Naz. orat. 22. Ὡς sublata causa tollitur effectus.

¶ Dolose querit, qui
timet invenire quod
querit. Sunt enim
qui iniquitatem suam
quasi constantem que-
rere & timere in-
venire. Qui quia
dolose agebant ut
invenirent, ubi in-
venirent, non ode-
runt. Si enim non
dolose sed sincere
agerent, quod in-
venirent odissent.
Aug. in Psal. 35.

¶ Lam. 3. 40.

¶ Psal. 119. 59.

¶ Lam. 3. 41.

Explorandum,
Deploandum,
Imploandum.
Alfred. Sysem.
Theol.

¶ Esai. 59. 2. Pec-
cata sola separant
inter homines & Deum.
Aug. de pecc. mer. l.
1. c. 20. Tollatur er-
go de medio quod
interest, & pax est.
Bern. in Cant. 4.

¶ Orans & non o-
perans, iram non
placet, sed provocat.
Greg. mor. l. 18. c. 3.

¶ Sicut nullum pro-
ficuit medicamentum,
si adhuc ferrum in
eo sit; ita nihil pro-
ficuit oratio illius, cu-
jus adhuc solus in
mente, & odium
manet in pectore.
Isidor. de sum. bon.
l. 3. c. 7.

ned from vs may bee turned againe towards vs. For this should bee the end of our search, to dis-
couer what is amisse; and this the end of our
discouerie, to amend and remoue the euill disco-
uered, either in our hearts or in our liues. ¶ O-
therwise *our search is but vaine and frivolous*, and
our inquirie vsincere. Yea, better were it for vs
neuer to haue becne so forward to search, if wee
bee not as forward to redresse, what vpon search
wee haue found to bee otherwise than well with
vs. It must needs aggravate wrath, when we are
shewed, or see what is amisse, and are not care-
full to amend.

¶ *Let vs search and try our wayes*, say they, and
returne vnto the Lord: (as DAVID of him-
selfe, ¶ *I considered my wayes, and turned my feet
vnto thy paths*, where vpon such consideration, I
found that I had swarued from them:) And
then ¶ *Let vs lift up our hearts with our hands vnto
the Lord our God in heauen*. As if it were to no end
for them to seeke vnto God by prayer, till they
had pulled downe ¶ *the partition wall that senered
betweene them and him*; and hindred their suits
from getting accessse to him, or obtaining successe
with him: vntill they had, as searched out, so
reformed and remoued such euils, as vpon their
search had presented themselues to their sight,
and as came to view vpon this their surueigh.
And indeed till this course bee taken, ¶ it is to
small purpose to pray. It is ¶ as if the person pric-
ked or wounded should cry and call vpon the
Surgion to haue some ease of his paine, but
would

would not endure to haue the splinter or the arrow-head pulled out that sticketh fast in his flesh, and causeth his griefe: or as if people should pray to God to stay the rage and furie of the burning, when an house or towne is on fire, and themselves the meane while powre on oyle, or throw on fuell to the fire. This God himselfe noteth, as the maine cause of the continuance of his heauie hand vpon his people, * *Thou criedst*, saith he, *unto me*; O my Father, and the Guide of my youth, *Wilt thou retaine thy wrath alwayes?* wilt thou be angrie for euer? This thou saydest; but thou diddest euill more and more still. And, *They houle to mee on their beds for their corne and their wine*; but they rebell against me still. And againe; *Therefore is not the wrath of God yet turned away*, but his hand is stretched out still; because the people turne not to him that smiteth them; nor are turned away from their sinnes. And surely so long indeed there is no hope of preuailling with God; *If I see iniquitie in mine heart*, saith DAVID, (and *be loth to leaue it*;) or, *If wish my heart* ^d *I looke after it*, (as we are wont to looke after such things as we loue and delight in, and are not willing to forgoe;) the Lord will neuer heare any prayer of mine that I make to him. As *the cause therefore of the disease must be remoued*, (and it can bee dealt with til it be discovered) ere there can be any sound cure of the disease, or such as shall constantly con-

* Ierem. 3. 4. 5.
? Non sic abibunt
odori? irasces aget
Violentus iras animus?
S. & serus dolor
Aeterna bella
pace sublata geret?
Sen. Herc. fur. 1. 1.

² Hosh. 7. 14.

^a Esai. 9. 12, 13.

^b Psal. 66. 18.

^c Iob 20. 12, 13.

^d Aspicitur in corde iniquitas, cum mentis oculus placet.

Que enim diligimus, libenter aspicere solemus. Ruffin.

in Psal. 65. Quid est videre, nisi uoluntate intueri? non

videre per iudiciu, sed videre per appetitum. Greg. mor. 1.

22. 6. 3. Conspicere ut acceptior, quod despicere dignum est ut calcetur. Aug.

in Psal. 65.

^e Olim offensum sentimus, nec placamus Deum; nec amputamus causas mor-

bis, ut morbus pariter auferatur. Hieron. epist. Nepot. Medici-

cas quando aegritudinem discutit, si curet quod per aliquam causam factum est, & ipsam causam per quam factum est non curet, ad tempus videtur mederi, sed causa manente morbus repetitur. Aug. in 1. 25.

Purget humorem, detrahat causam, & non erunt uictrici. Ibid.

T PER peccatorū suorum plurimi perferunt; & intelligerent causās peccatū nemo dignatur. Causa est, quia & si jam aliqua patiāmur, nondum tamen patimur, quia meremur. Agnoscere nos Deus peccata nostra multū qui sustinere, & ostendere potius quid mereamur, quam insingere quod meremur. Ille inuitat ad veniam: nos cumulumus offensarū. Vnde Deo facimus iniquitatibus nostris: iram in nos diuinitatis armamus. Nolentem ulcisci cogimus; parcere volentem non permittimus. Salu. de provid. d. s.

Means 3.

ε οὖν αὖ τοῖς
 θεοῖς ἅπασι ὑμεί-
 αι, ἐν αὐτῇ δὲ τῇ
 συντάξει τῇ ὑμεί-
 αι ἰσχυρῶς διαγεν.
 apud Laert. lib. 6.
 Quod & Democrit.
 apud Stob. cap. 18.
 Ὑμῶν ἐν χάριτι
 τοῖς θεοῖς αὐτῶ-
 ν ἐνδύναμις ἀ-
 κρατῆς δὲ παντα-
 τῶ ἐπιβουλοῦντας. a
 I Jeremio. 23. k
 m Psal. 90. 7, 8, 9.

tinue: So our finnes must be removed that turne Gods face and fauour from vs, and withdraw his regard of vs, ere wee can hope to haue his carriage towards vs altered for the better, or any end of our present euils. ^f Wee enforce him to continue his hard dealing with vs while wee doe otherwise, we restraints him from doing that, that of himselfe otherwise hee would doe, and is of himselfe in his owne nature most ready and willing vnto, did not wee our selues withhold him from it. So that while we continue still in our sins and excesses, our owne practise crosseth and hindreth the effect and fruit of our prayers; and we are like those Heathen, of whom the *Cynicke* obserued, that ^g they prayed indeed to their Gods for health; but at the very same time when they so did, they vsed such excesses as could not but greatly impair health, and so wilfully depriued themselues of that that they prayed for.

Thirdly, that we may thus doe; because^h our heart is not in our owne hands,ⁱ nor is it in mans power to direct his owne paths,^k nor are afflictions able of themselves to effect grace in vs, or to worke good on vs without the aid of Gods Spirit working together with them; wee should be earnest with God by prayer, that he will be pleased,^l as he doth correct vs, so withall to instruct vs; ^m as hee sendeth crosses, so that hee would vouchsafe grace, whereby we may make a good

use of them, and ⁿ *learne to profit* by them; as ^a *to shew and make knowne to vs what hee aimeth at in them, so to enable vs in some measure to doe that which he requireth of vs; P to turne vs vnto him, that he may returne vnto vs.*

ⁿ *Esa. 48. 17.*
^a *Iob 10. 2.*
Ier. 31. 19.
^p *Ier. 31. 18.*

Meanes 4.

And lastly, when wee haue thus done, then may we with the more comfort and confidence ^r *deale with the Lord for the remouall of the euill it selfe, bee it outward or inward. f Then may we seeke to him with good assurance of successe, because we seeke him as we should; we may then praying hope indeed to bee heard, those clouds of our iniquities being disperfed & dispelled, that before hindred the passage of our prayers. In a word, thus we ^x *repenting of, and t turning from our sinnes, that haue turned God away from vs, and ^z returning to him that hath hid his face from vs, hee will ^a turne againe in mercie and goodnesse vnto vs, and ^b make the light of his countenance againe to shine forth vpon vs; we ^c remembring our selues, ^d he will cease longer to forget vs; Yea, hee will beginne ^e in mercie againe to remember vs, who ^f in wrath seemed to haue forgotten vs; and shew that hee so doth to our comfort, and the confusion of our foes, by ^g raising of vs, and ^h lifting vp our heads againe, and ⁱ not suffering them to triumph ouer vs, as formerly they haue done.**

^r *Psal. 25. 4, 5, 7, 11, 16, 18, 20, 21. & 39. 8, 10. & 41. 4, 10.*
^f *Ier. 29. 12, 13, 14.*
^c *Esa. 58. 9.*
^u *Lam. 3. 44.*
^x *Ier. 18. 8.*
^t *Iam. 3. 10.*
^z *Ier. 3. 1. 22.*
^a *Psal. 86. 16.*
^b *Psal. 80. 19.*
^c *Psal. 122. 7.*
^d *Psal. 9. 18.*
^e *Psal. 25. 7.*
^f *Esa. 54. 8.*
Lam. 5. 20.
^g *Psal. 41. 10.*
^h *Psal. 3. 3.*
ⁱ *Psal. 41. 11.*



N O A H

His OBEDIENCE,

WITH
THE GROVND OF IT:

Or
His Faith, Feare, and Care.

A MEDITATION

On
HEBREWES II. 7.

Delivered in a Sermon at Lincolnes-Inne:

By
THOMAS GATAKER, Batcheler of Divinitie;
sometime Preacher there:

And now Pastor of ROTHERHITH.

LONDON,
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1 6, 2 3.





TO
THE RIGHT
WORSHIPFULL

Sir IOHN HOBART Knight,
Eldest Sonne and Heire to the Right Ho-
nourable, Sir HENRY HOBART,
Lord Chiefe Iustice of the
Common Places.

RIGHT WORSHIPFULL:

HAVING vpon some
enducements (how
weightie I leaue to the
censure of others; but
such as to me then see-
med not altogether
vn sufficient) cōceiued a purpose of pub-
lishing the former *Discourse*, I thought
it not amisse to annex this ensuing vnto
it, as meetly well suting with the *Argu-
ment* therein handled, and not vnfit ther-
fore to second it. And remembring
withall, that among other of those,
whom I owe dutie and respect vnto, I
m had

THE EPISTLE

had not hitherto remembered your selfe in this kinde, I checked my selfe for it, and resolued with my selfe not to rest longer guiltie of such neglect. I know I shall not need in many words to intreat your Worships kinde acceptance of it, either for mine owne sake, or for it selfe. The one I am bold to presume of vpon experience of your wonted courteous vsage and professed respect of mee farre about my desert. The other the subiect *Matter* of it maketh mee confident of: Which what it is, either the bare *Title*, or *Text* it selfe will soone acquaint you withall: And both ioynntly together will (I hope) helpe sufficiently either to couer or to counteruaile, the rawnesse and rudenesse, or what euer other defects in my weake and vnworthy *Manner* of handling so singular a *Subiect*, may seeme any way to blemish the *Worke*. I was neuer furnished with any store of *Rhetorical lights*: And am willing therefore the rather to embelish my *writings* with such *borrowed helpes* as my poore reading affordeth either out of *holy* or *humane Writers*:



DEDICATORIE.

ters : whose Speeches and Observations also, either as ^a *Ægyptian Spoiles*, or as ^b *Canaanitish Captives*, either ^c having past the fire, and beene purged of their *Heathenish drosse*, or being trimmed and pared from their *Paganish superfluities*, may well and warrantably vpon good ground euen from ^d *the practise of Gods Spirit*, be not onely admitted into the *Common-wealth of Israei*, but applied also ^e to the *use of the Sanctuarie and of Gods seruice* therein. He that furnished ^f *Cyrus* with *treasure* for the building of his *Temple*, did no doubt furnish them also with much *light of knowledge and literature*, euen for the benefit of his *Church and Children*. In this Discourse especially I haue studied to be plaine, and to apply the things therein

^a Exod. 12. 35. Philo-
lophi sequi vera
& fidei nostre ac-
commoda dixerunt,
non solum formida-
da non sunt, sed ab eis
etiam tanquam in-
iustis possessoribus in
usum nostrum vendi-
canda. Sicut enim
Ægyptij non solum
idola habebant que
populus Israeliticus
detestaretur, sed &
vasa, ornamenta &
vestimenta, que po-
pulus ille Ægypto
exiens non autori-
tate propria sed Dei
præcepto tanquam
ad usum meliorem
sibi clanculum ven-
dicauit, ipsi Ægyp-
tjjs nefcienter com-
modantibus ea qui-
bus non bene ute-
bantur. Sic doctrina
Gentilium non si-
mulata solum &
superstitiosa figmen-
ta habent, que su-

gere & detestari debemus, sed & liberales disciplinas veritatis usus aptiores, & quedam morum præcepta utilissima continent, que tanquam aurum & argentum, quod non ipsi insituerunt, sed de quibusdam veritatis diuine metallis que ubique infusa est, eruerunt, & quo peruersæ abutuntur, ad usum iustum prædicandi Deum auferre ab eis Christianus debet. Aug. de doctr. Christi. l. 2. c. 40. ^b Deut. 21. 10-13. Typus sapientiæ secularis. Quando Philosophos legimus, & veniunt in manus nostras libri sapientiæ secularis, siquid in eis utile repperimus, ad nostrum dogma conuer-
timus. Si quid superfluum de idolis, amore, cura secularium, radimus, caluitium inducimus, in unguium morum seruo acutissimo defecamus. Hieron. ad Damas. Vide & Sidon. ad Faustum, ep. 9. lib. 9. ^c Num. 31. 22, 23. ^d Sic Paulus Anæ epigraphen usurpauit & Arati testi-
monium Act. 17. 23, 28. Sed & Menandri 1 Cor. 15. 33. Et Callimachi, an Epimenidis Tit. 1. 12. Extat & Epos Hexametron Jacob. 1. 17. Et lambicum geminum 2 Pet. 2. 22. quod &
poeticum spirat. ^e Exod. 35. 5. ^f Esai. 45. 3, 4. Ezra 1. 2.

THE EPISTLE

Matth. 24. 37.
38, 39.
Luk. 17. 36, 37.

Quomodo Sen. de
benef. l. 3. c. 1. De in-
gratis etiam ingrati
queruntur; cum
interim hoc omnib.
habeat, quod omnib.
displicet.

Ἡμεῖς γὰρ τοῖς
παροφθαλμοῖς, μὴ τὰ
ἐκὸν ἡμῶν κατὰ τὸν
θεόν, ἀλλὰ τὰ τοῦ
Ἰουδαίου διὰ τὴν
νομίαν, ὡς καὶ αὐ-
τοὶ τὴν αἰνῶν τὴν
ἀποδοῦναι οἱ
καταβέβηκεν, αὐτοὺς
ἐκκαλεῖσθαι, ἢ τὸ
ἰατρὸν ἀμαρτῆς καὶ
δρατῆς ἢ τοιοῦτος
καὶ ἡ καὶ τῶν κα-
ταβέβηκεν, αὐτοὺς
πενίμως διακρίνα-
ντες, καὶ τῶν αὐτῶν
ἐπισημαίνοντες ἀμαρ-
τίας. Greg.
Nax. ad civis peri-
clit.

Ὅτι καὶ ἐν
καταβέβηκεν κατὰ τὸν
θεόν τὴν τέχνην.
Aedibus in
proprijs que prava
aut recta gerantur.
Homer. Odyss. N. Et
ex Homero Socrates
teste Gellio nost. At-
tic. l. 14. c. 7. Diogen.
teste Laert. & Plut.
de Valer. tuend. Do-
mum redeamus. Cic.
de clar. orat.

deliuered to the present times, & which
our *Saniour* himselfe seemeth to parallel
with those that No A liued in. The bad-
nesse and loosenesse of them, all general-
ly complaine of, ^h euen those that helpe
to make them so bad as they are. And it
were greatly to be wished, that men were
on all hands as forward to put their hel-
ping hand to the furthering and effe-
cting of a generall reformation, as ^e they
are prone to complaine of the badnesse
of them, and to murmur rather against
others (those especially aboue) by whose
meanes they deeme that they become so
bad, when themselues are the whilst, it
may be, therein as faultie as any, than to
mourne for, and repent of their owne
excesses. *The whole Citie*, wee say, *would*
soone be faire, if euery one would but weepe be-
fore bis owne doore. And the whole estate
would be soone reformed, if each one
would but doe his part, ^k *looke home* to
himselfe, and set seriously vpon the a-
mendment of that one, whom it con-
cerneth him most to looke after. This
it nearely concerneth vs all to doe, that
if

DEDICATORIE.

if the *Citie* remaine *fonle* still, while others doe not the like, yet *the filth* that is the cause of it, be not found before *our doores*: But those more specially, whose good example may helpe to draw many others on, as being more eminent than ordinary, either for place or parentage. In this ranke it hath pleased God to range your Worship; whose religious cariage therefore shall not onely benefit your selfe, but may pricke on and encourage others, both at home and abroad: And for the furtherance of you therein, hath he vouchsafed to furnish you with fundrie singular helps about many others. To omit all other, *your Honourable Fathers* * *Example* may goe for all, whose *Life* and *Actions* generally approued and admired, may be a *liuely Precedent* for your direction and imitation herein, especially liuing constantly and continually (¹ a matter of no small consequence) with him, and so hauing it daily in your eye. Goe on therefore, Worthy Sir, I beseech you, hauing *for rare a Paterne* before you, to imitate him that goeth in
and

* Οἰκὸς τῆς πόλεως ἡ ἀρετῆς τὸ ἑστῆν ἡμεῖς δὲ βλάπτειν τοὺς ἀλλοτρίους ἢ ὁ ἄνθρωπος τοῦ πολέως καὶ τοῦ μέγας ὁρῶμεν, ὅτι τῇ ἡμετέρῃ μιμησάμεν ἑαυτοὺς ἀγαθαιοτέρους, ἢ τὸν καὶ αὐτὸς τῷ πατρὶ. Ἐκείνους ἐγγύθεν ἐν πολιτικῇ τῷ σπουδαίῳ, καὶ τῷ ἀρετῇ τῆς ἀρετῆς καὶ μακρῶν ἐσθλῶν ἀποδοῦναι. Greg. Naz. de Basil.
¹ Plus tibi & vira-
lox, & conuictus,
quam oratio prode-
vit, In rem presen-
tem venis oportet. Pri-
mum quia homines
amplius oculis quam
auribus credimus.
Deinde quia longū
est iter per præcep-
ta; breue & efficax
per exempla. Zeno-
nem Cleanthes non
expressisset, si cum
tantummodo audis-
set: Vita ejus in-
tersuit, secreta per-
spexit, observavit
illum, utrum ex for-
mula sua viveret.
Plus Plato ex mori-
bus, quam ex verbis
Socratis traxit. Et
magnos viros non
schola Epicuri, sed
contubernium fecit.
Sen. epist. 60.

THE EPISTLE

and out before you, as you doe before o-
thers (*the Archer giueth not ouer shooting and
leuelling at the marke, though he neuer come, it
may be, to hit the white*; and it shall be
in your Honour there to imitate, where it is
* no disgrace to come short:) in fashioning
your life and courtes to the Rules of Gods
Will and word, and in helping to support
the practise and profession of pietie, which
through the iniquitie of times surroun-
ded with a maine floud of *prophanenesse*,
like enough to bring in, if it hold on,
some *second Deluge*, seemeth in a manner
to be cleane ouer-set, and in danger to be
borne downe. I am not ignorant, what
pruie nips, yea and *open pointings at* (as the
times are; and it is no new thing nei-
ther; it was euen so also ^a long since)
men of your ranke especially, must make
account to expose themselues vnto, if
they will shew themselues religious, and
fauourers of that which yet we all gene-
rally professe. But herein shall you shew

Demosthenē imi-
temur, quid aliud
nos agimus? aut
quid aliud optam?
at non assequimur.
Cic. de clar. orat.
Ei xj mēoi magg
Atheni epua dno-
pōi, it' iustit
ag. dnyawōi ma-
dōhōas xj dō-
pōi iustititō-
pōi. Greg. Naz. de
Basil.

* A quo vinci etiā
laus est, haud pro-
brium: uti Accius.

^a Iam illud quale,
quam sanctū, quod si
quis ex nobilib⁹ ad
Deum conuerſi ce-
perit, statim honorē
nobilitatis amittit?
aut quantus in Chri-
stiano populo honor
Christi ē, ubi religio
ignobilem facit?
Statim enim ut quis
melior esse tentave-
rit, deterioris abje-
ctione calcatur: ac
per hoc mali esse co-
guntur, ne viles ha-
beātur. Itaque si bo-
nior quispian

religioni se applicauerit, illicō honoratus esse desistit; ubi mutaverit vestem, mutat protinus dig-
nitatem; si fuerit sublimis, fit despicibilis: si fuerit splendidissimus, fit vilissimus: si fuerit
totus honoris, fit totus iniurię. Perversa sunt enim, & in diversum cuncta mutata. Si bonus est
quispiam, quasi malus spernitur; si est malus, quasi bonus honoratur. Saluian. de provid. l. 4. c. 4.

your

DEDICATORIE.

your *Christian courage* with No A, whose *Example* this weake Worke representeth vnto you, if you shall for Gods sake contemne and set light by those things that make many, no doubt, forbear to countenance that which inwardly they cannot but like and allow of; and the greater reward shall you for the same receiue at his hands. Now the same our gracious God strengthen and confirme you in all goodnesse, encrease in you his graces, ° preserue you from *all euill ones*, protect you against *all euils*, as well corporall as spirituall, and bring both you and yours *by true holinesse and sincere sanctification* in his due time to *full happinesse and eternall saluation*. Amen.

ο Πουδεις τ̃ πα-
 τρων ε̃ τ̃ πατρ̃ς,
 α̃ς μ̃ν τ̃ χαρισ̃ς μ̃ν-
 τε χα̃ν̃οιο. Theo-
 phys. l. c. epist. 2. 6.
 Ρ̃ τις̃ ε̃ πα̃ς α-
 ν̃ω̃ τ̃ ε̃ν χα̃ν̃οι-
 σ̃ς ε̃ χα̃ν̃οι̃ς.
 Idem epist. 7. 0 10.
 q Rom. 6. 22.
 2 Thess. 2. 13.
 Apoc. 20. 6.

Your Worships in all Christian service,

THOMAS GATAKER.





NOAES OBEDIENCE.

HEBREWES II. 7.

By Faith NOA being warned of God of things as yet not seene, moued with Feare, prepared an Arke for the sauing of his Household, &c.

THis parcell of Scripture containeth a brieft Summe of a Story related more at large by Moses in his ^a first Booke and sixt Chapter, concerning the Patriarke NOA, ^b the tenth from Adam, and as Basil of Seleucia well tearmeth him, ^c a second Adam, the Father of all mankind since the Floud, of all that are at this day in the world, or that shal be to the worlds end.

The effect and substance whereof is this, An
M act

Matter.

^a Genes. 6.

^b Genes. 5. 28, 29.

Tertius ab Enock,

qui septimus ab A-

dam incipit. Iud.

14.

^c Δδ'ν' ε'ς τ'ν Α-

δδ'ν. Basil. Sel. h. 6.

ε'ς δ' α' τ'ν τ'ν

αδ'ν τ'ν τ'ν. Gre.

Naz. epitaph. patr.

Summe.

- Distribut.* 1. *act* of N O A E S obedience, together with the
Parts 3. *grounds* and the *fruits* or *effects* of it.
Part 1. 1. His *act* of obedience, the *building* of the *Arke*.
Act of obe- 2. The *grounds* of his so doing :
dience. Without, *Gods warning* ;
Part 2. Within, *his Faith*, and *his feare*.
Grounds 3. 3. The *fruits* and *effects* thereof, good or bad ;
Part 3. Good, in regard of *him* and *his* ; the *saueing*
Effects 3. of *them* temporally, of *himselfe* also eternally :
Bad, in regard of others ; the *condemning* of
the *wicked world*.

- Distribut.* 2. Or thus :
Part 1. 1. Gods warning, N O A being warned of
Gods warning God, &c.
Part 2. 2. The fruit of it in N O A ; and that three-
Fruits 3. fold ; *Faith*, *Feare*, and *Care*.
Part 3. 3. The effect of this his faithfull, awfull, and
Effects 3. carefull cariage ; and that also three-fold ; there-
by, *Hee saued his Household* : *Hee condemned the*
World : *He became inheritor of the righteousnessse*
that is by Faith.
Part 1. For the first of them, *Gods warning* : N O A
being warned of God.

*Quid enim opus
est, ut in iustis modis cum
discrimine definian-
tur, quando sine cri-
mine nascuntur ?*
Aug. enchirid. c. 59.

How this was done is not expressed. And it
is in vaine therefore for vs to enquire. For ^e to
what end should such things be with danger deter-
mined, as without danger of sinne wee may well be
ignorant of ? saith *Augustine*.

^d Gen. 6. 12.

Onely thus much wee finde, that when the
whole world was ouer-growne with wicked-
nesse ; (^d *All flesh had corrupted their waies* :)
And the Church of God it selfe was growne to a
generall



generall Apostasie, by ^e the falling away of the *Sonnes of God*; not the ^f *Angels*, (as ^g *Tertullian* out of the forged *Enoch*, and ^h some others, though the ⁱ *Angels* also be in some places so tearmed) and much lesse *Denils* (as ^k some other haue absurdly conceited;) nor ^l the *Sonnes of Gods*, that is, *Princes* and *Potentates* (though in Scripture " sometime so called;) but ^m the posteritie of *Seth*, matching with the daughters ⁿ of *Men*, and so contracting affinitie with *Caines* cursed race, which proued the ruine of the whole world: ^o It repented God that hee had made man, that is, ^p hee purposed to destroy man, whom before hee had made; for such is *Gods* repentance, a ^q change not of his will, but of his worke; ^r repentance with Man is a change of the will; repentance with God is the willing of a change.

Now this his purpose and resolution did ^s God impart vnto *Noah*, to wit, that ^t at the end of one hundred and twentie yeeres, (that was the vtmost stint and limit set ^u for mans repentance and ^v Gods patience; not the list or fise of mans life for future times, as ^w some vainely haue imagi-

ⁱ Job 1.6. & 2.1. & 38.7. Contra quam Chrysost. hom. 22. in Gen. Ἀνθρώποι ἐκλήθησαν οἱ υἱοὶ τοῦ Θεοῦ, ἀγγέλων ἢ ὑψιστῶν; & Basil. Sel. hom. 6. Ἄνδ' ἐστὶν υἱοὶ τοῦ Θεοῦ κληθέντες οἱ ἀγγέλων ὑψιστῶν αὐθιγῶν ἢ μορῶν τῇ ἐκείνῃ σπουδῇ. * Fr. Georg. probl. hom. 1. & Paul. Burg. addit. ad Lyr. † Chald. Par. & Mercer. " Psal. 82. 6. * Basil. Sel. Chrysost. Theodor. & alij. ^l Hominum, i. secundum hominem viventium. Aug. de ciuit. l. 15. c. 8. ^m Gen. 6. 6. ⁿ Gen. 6. 7. ^o Mutatio rei, non Dei; effectus, non affectus; facti, non consilij. Aug. confess. l. 1. c. 4. & ciuit. l. 15. c. 25. & ad Simplic. l. 2. q. 2. ^p Aliud est mutare voluntatem; aliud uelle mutationem. Aquin. Sum. p. 1. q. 19. 4. 7. ^q Gen. 6. 13. ^r Gen. 6. 3. ^s Ποσειδωνος ἡγεμον, ἢ μεταβολὴ τῆς ἐκείνης πόλεως * ὁμοίαν πολλῶν ὁμοίων πολλῶν ὁμοίων & ὁμοίων ὁμοίων μεταβολή. Basil. Sel. hom. 5. Anni illi ad penitentiam dati, non uitae mortalium constituti. Hieron. quest. in Gen. ^t 1 Petr. 3. 20. Patientia Dei 120 annos durauit, in quibus uita confitebat. Ex Zohar Brought. conceut. ^u Ioseph. antiq. l. 1. c. 4. Laclan. insul. l. 2. c. 14. Diodor. Tars. Rupert. & Tostat. in Gen. lac. de Vorag. de Sanct. 283. & alij.

^e Gen. 6. 2, 4.
^f Αγγελoi. Sept.
Filiij Deorum.
Aquila.

^g Tertull. de habit. mul. & de cult. sum. ex prophetia Enoch: cuius fragmentum extat in notis Jos. Scalig. ad Eusebii Chronol. Quorū commentum reseruant Chrys. in Gen. hom. 22. Basil. Sel. hom. 6. August. de ciuit. l. 15. c. 22, 23. & in Gen. quest. 3. Theod. q. l. 1. q. 47.
^h Philo de gigant. Ioseph. antiq. l. 1. c. 4. Iustin. in apolog. utraque. Iren. l. 4. c. 70. Athenag. legat. Clem. Alex. Strom. l. 3. c. 5. & padag. l. 3. c. 2. Euseb. prepar. l. 5. c. 4. & l. 7. c. 8. Method. de resurr. Sulpit. hist. sac. l. 1. Laclan. insul. l. 2. c. 15. Ambr. de Noe c. 5. & de Virgin. l. 1.

ⁱ Job 1.6. & 2.1. & 38.7. Contra quam Chrysost. hom. 22. in Gen. Ἀνθρώποι ἐκλήθησαν οἱ υἱοὶ τοῦ Θεοῦ, ἀγγέλων ἢ ὑψιστῶν; & Basil. Sel. hom. 6. Ἄνδ' ἐστὶν υἱοὶ τοῦ Θεοῦ κληθέντες οἱ ἀγγέλων ὑψιστῶν αὐθιγῶν ἢ μορῶν τῇ ἐκείνῃ σπουδῇ. * Fr. Georg. probl. hom. 1. & Paul. Burg. addit. ad Lyr. † Chald. Par. & Mercer. " Psal. 82. 6. * Basil. Sel. Chrysost. Theodor. & alij. ^l Hominum, i. secundum hominem viventium. Aug. de ciuit. l. 15. c. 8. ^m Gen. 6. 6. ⁿ Gen. 6. 7. ^o Mutatio rei, non Dei; effectus, non affectus; facti, non consilij. Aug. confess. l. 1. c. 4. & ciuit. l. 15. c. 25. & ad Simplic. l. 2. q. 2. ^p Aliud est mutare voluntatem; aliud uelle mutationem. Aquin. Sum. p. 1. q. 19. 4. 7. ^q Gen. 6. 13. ^r Gen. 6. 3. ^s Ποσειδωνος ἡγεμον, ἢ μεταβολὴ τῆς ἐκείνης πόλεως * ὁμοίαν πολλῶν ὁμοίων πολλῶν ὁμοίων & ὁμοίων ὁμοίων μεταβολή. Basil. Sel. hom. 5. Anni illi ad penitentiam dati, non uitae mortalium constituti. Hieron. quest. in Gen. ^t 1 Petr. 3. 20. Patientia Dei 120 annos durauit, in quibus uita confitebat. Ex Zohar Brought. conceut. ^u Ioseph. antiq. l. 1. c. 4. Laclan. insul. l. 2. c. 14. Diodor. Tars. Rupert. & Tostat. in Gen. lac. de Vorag. de Sanct. 283. & alij.

Salem and the *Iewish Nation*; the former by the *Chaldeans*, the latter by the *Romanes*; and warning was giuen before of both; by ^d *Jeremie*, and other the *Prophets* of God of the one; and (to omit all other warnings reported by ^e *Iosephus* the Jew, that then liued,) by our Sauiour ^f *Christ* the Sonne of God himselfe, of the other.

And there are *two generall Destructions* of the whole *World*; the one past by *Water*, the other future by *Fire*. ^g *Water*, say some, *for the heat of lust* ^h that then was, and *Fire*, *for the coldnesse of Charitie* ⁱ that shall be (though that may seeme somewhat too curious:) And good warning hath beene giuen of both. For of the former, ^k *God*, you see here, *gaue warning to Noa*, and by *Noa* to the *World*; For *Noa*, saith *S. Peter*, was ^l *a Preacher of Righteousnesse*: Yeathe very building of the *Arke*, such a peece as it was, was ^m *a proclaiming of the Flood*, and *a preaching of repentance*: *Noa* in making of the *Arke* did, as *Basil* speaketh, ⁿ *preach without preaching*. Euery stroke that was stricke, euery naile that was driuen in the framing of it, was *a fore-telling of the Flood*, and ^o *a reall Sermon of repentance*. And of the latter both ^p *Christ* himselfe, and his Apostles ^q *Saint Paul* and ^r *Saint Peter* haue in their Sermons and writings giuen warning.

Now this God doth, partly in regard of those that are in mercy to be saued, and partly in regard of those that doe deseruedly perish.

In regard of those that are to be saued, ^s *that they may not be surpris'd vnawares*; because he

^d 2 Chron. 36.12;
15. 1er. 24. 8, 9,

10. & 25. 10, 11

^e Ioseph. belli Iud.

1. 7. c. 12. Et Euseb.

hist. eccles. 1. 3. c. 8.

^f Luc. 19. 43, 44.

& 21. 6, 20, 24.

& 23. 28, 29.

^g Aqua propter ardorem libidinis. Ignis propter teporem charitatis. Ludolf.

de vita Christi. 1. 2.

c. 87. Et Petr. Reginald. specul. fin. retrib. part. 1. pan. 5.

^h Genes. 6. 2.

ⁱ Matth. 24. 12.

^k Gen. 6. 12.

^l Preco iustitia.

^m 2 Pet. 2. 5.

ⁿ Οὐκ ἔστιν ἡμεῖς μακάριοι καὶ οὐκ ἐκκλυσμένοι.

Basil. Sel. hom. 5.

^o Κηρύττω ἀκηρυκτοί. Ibid.

^p Σεισάρα κηρύττω. Greg. Naz.

in Basil. 2. 2. 2. 2.

μὲν καὶ οὐκ ἔστιν ἡμεῖς μακάριοι. Idem

in Macab.

^q Matth. 24. 27,

30. & 25. 31, 46.

^r 1 Thess. 5. 2.

^s 2 Thess. 1. 7, 8.

^t 2 Pet. 3. 10.

Reasons 2.

Reason 1.

^u Non vult populum suum inopinatum opprimere.

1 Pet. 3. 9.

Ezek. 33. 11.

Redire macult qui
perire. Guil. Mai-
mesb. gest. Ang. l. 2.
cap. 10. Redire nos
sibi, non perire de-
siderat. Petr. Chry-
sol. serm. 167. Er-
rantes macult eni-
dare quam perdere.

Ruffin. bish. l. 2. c. 22.

φωτισθῆτε ἵνα μὴ ᾖ ὁ σκοτεινός, ὡς ποιεῖτε.

Basil. Sel. homil. 21.

Suffundere macult

sanguinem quam

effundere. Tertul.

apolog.

Πεκαρπίστη κα-

τακλυσμένη τὰ ῥέ-
ματα τῆς δικαιο-
σύνης ἡμεῶν τοῦ

φωτίζεσθαι. Basil.

Sel. homil. 5.

Reason 2.

Vses.

Vse 1.

Cōmendation.

^a Minatur ne ca-

dat; cedit, ne occi-

dat, &c. Aug. Conf.

l. 2. c. 2. Απειλεί

πολλὰ καὶ, ἵνα μὴ

κρίνῃ τὸν ἀπειλού-

μεν ἕρπον ὡς ἐρεῖ γ-

νη. Chrysost. in Gen.

hom. 22.

^a Ut parva paucorum salus sit omnium. Salu. de Provid. l. 2.

^b Matth. 24. 14.

διῷ, Basil. Sel. hom. 11.

^c would not haue them to *perish*, but to *repent* and be *saued*. And therefore ^e *hee threatneth before he smiteth*: yea ^a *he threatneth*, saith *Augustine*, that *hee may not smite*; and *hee smiteth that hee may not slay*; and *hee slayeth some sometime temporally*, ^x that others may not bee destroyed eternally; that ^y *being chastened in the world*, they may not bee *condemned with the world*.

In regard of those that perish, the obstinate wicked, to make them the more inexcusable:

^a that they may not say, but that they had faire warning giuen them before, if they would haue taken it. ^b *This Gospell*, saith our Saviour, *shall before the worlds end be preached to all Nations throughout the world, to be a witnesse against them*.

And the vse of this point (to omit all others) may be two-fold vnto vs;

To commend vnto vs *Gods patience*:

To prouoke vs to *repentance*.

First, to commend vnto vs *Gods patience*, yea ^{*} his mercie and his goodnesse. Who though he might smite iustly without more adoe, so soone as men sinne, (the generall warnings that *the light of Nature*, and *the very letter of the Law* afford are sufficient) yet he doth not proceed ordinarily to any extraordinary iudgement, but hee giueth many faire warnings of it before-hand.

^y 1 Cor. 11. 32.

^a Ne dicant non prædictum sibi.

^b O's ἀγαπήσθαι ἐλπίς, καὶ ἀπειλὰν οὐκ ἐστιν πο-

A signe that ^c hee desireth not to doe that that he threatneth, if he were not by mans obstinacie vrged thereunto.

For ^d *Professed hatred*, we say, *taketh away opportunitie of reuenge.* ^e A conspiracie against *Commodus* was frustrate by the folly of one that should haue executed it, but would needs tell him what hee was to doe ere he did it. ^f Those that minde mischief therefore are not wont to giue warning. ^g *Absolom* spake neither good nor bad to his brother *Ammon*, but watched his time only, and then tooke it. ^h *Nor would God*, saith *Augustine*, *proclaime thus what he is about to doe, if he were desirous to doe it.* But ⁱ *he threatneth destruction, that he may not destroy*; as by the Prophet *Ezekiel* himselfe implieth: And as in the *Ninivites* it is apparant, who by ^{*} being threatned with destruction, were saued from being indeed destroyed.

It is not therefore for want either of euill desert on our part, or of good cause and iust ground, yea or power on Gods part, that he holdeth his

^c Τι τοι κηρύττει
τὸ καταπολέμιον, εἰ
ἀλλ' ὅτι οὐ θέλει τὸ
κτελεῖν; ἢ τοι
λαλοῦντι τῷ βασιλεὶ
τὸ πολεμεῖν; Basil.
Sel. hom. 11. Εἰ γὰρ
ἐθέλειτο περὶ αὐτοῦ
λεῖπειν, τίς οὐκ ἔμελλεν
καὶ ἀποκτείνειν; ἀλλ'
ἐπειδὴ οὐ θέλει
τελεῖν, διὰ τὸτο αὐτὸ
μελεῖται, εἰ ἀπα-
λείψει; καὶ πολε-
μεῖ. Chrysost. in
Gen. hom. 22.

^d Professa perditur
actio vindictae locū.
Sen. Med. act. 2.

^e Datum est nego-
tium peragende ac-
tis Cl. Pompeiano,
qui ingressus ad Co-
medie discepto gla-
dia in hac verba
provocans, Hunc
tibi pugnam Sena-
tus mittit; detexit
facinus fatuas, nec

implevit. Ael. Lamprid. in Comm. ^f Οἱ πολέμοι καὶ πικρίας ἐπαργύνειν θελήμενοι,
καὶ κηρύττειν, ἀλλὰ κηρύττειν. Chrysost. in Psal. 7. ^g 2 Sam. 13. 22, 28. ^h Clementes tantum
seruiturū se, sivelet servire? Aug. in Psal. 44. ⁱ Ezek. 3. 18. Καὶ τίνος ἔμελλεν αὐτὸς ἀπο-
κτείνειν, ἀποκτείνει; ἢ αὐτὸ ποιεῖν, αὐτὸ ἀποκτείνειν. διὰ τὸτο καὶ μένειν ὑποτίθεισιν, ἵνα μὴ ἀπα-
λείψῃ εἰς μένειν. Chrysost. tom. 6. serm. 87. Περὶ αὐτοῦ, ὅτι μὴ ἐπαργύνει ἀπὸ ἀπειλῆς.
λέγει καὶ μένειν ἐπιμαρτυρεῖν, ἵνα μὴ ἀπὸ τοῦ εἰς μένειν. Idem in Psal. 7. Οἱ δὲ τραπὶς
διὰ τὸτο ἀπειλεῖ, ἵνα καὶ ἀποκτείνῃ. ὁ δὲ Θεὸς οὐκ ἔστιν, ἀλλ' ἵνα τὰς φωνὰς σφρα-
γίσῃ τοῖς ποιεῖν, ἀπὸ τοῦ τοῦ πικρίας τὴν χεῖρα. διὰ τὸτο περὶ τὴν πικρίαν ἐν-
τρέχει, ἵνα μὴ ἐλθῇ σὺν τὴν πικρίαν. Ibid. ineffabilis Dei clementia paucas mi-
nuitur, ne paucas inferat. Theodoret. in Ezek. 7. Tristitia minatur, ne in nos tristitia inuehat.
Idem in Ion. 3. ^{*} Μισῶντες ἢ φονεῖ, καὶ ἐλευντὸς ἢ γράμμι. ἀπειλὴ σωτηρίας μὴ-
τήρ. Basil. Sel. hom. 11. διὰ τὴν ἀπειλήν γὰρ τὸ μὴ ταθεῖν τὰ τῆς ἀπειλῆς ἐπα-
ργματίζετο. Greg. Naz. apolog.

hand

^k Esai. 59. 1.

^Num. 11. 23.

^l Non ille potentia
perdidit, sed patien-
tiam exercet. Aug.
de verb. Ap. 35.

^m Patientiam ex-
ercet suam, dum pa-
nitentiam expectat
tuam. Ibid.

vse 2.

Imitation.

ⁿ Matth. 18. 21,
22, 26-33.

^o Matth. 18. 15, 16,
17. Luk. 13. 7, 8,
9. & 17. 3, 4.

^p Acl. 17. 29, 30.

^q Rom. 2. 4.

vse 3.

Exhortation.

^r 2 Pet. 3. 9. Ad hoc
parcitur homini ut
convertatur, & nō
fit qui damnatur.
Aug. de verb. Dom.
1. Venturum se pra-
dicat, ut cum vene-
rit, quos damnet
non inueniat. Greg.
in Ewang. 37.

hand from smiting so soone as wee sinne, and in
this manner giueth warning before hee smite,
^k His hand is not weakned, that hee cannot strike
vs, nor his arme shortned, that he cannot reach vs.
^l He hath not lost his power; but hee exerciseth his
patience: saith *Augustine*. ^m He exerciseth his pa-
tience, while he expecteth our repentance.

And so passe we to the second vse.

Where to passe by, onely pointing at it in a
word, that vse that might bee made hereof for
Imitation, that as God dealeth with vs, so should
we also deale with others; we should not be, as
too many are, *A word*, we say, and a blow; or, *No
word, and a stab*. For ⁿ shall God be so patient;
and man so impatient? shall God beare with vs,
and not we beare with our brethren? No: ^o *If
thy brother wrong thee*, saith our Sauour, *goe and
tell him of it betweene him and thee; and if he heare
thee not so, take two or three with thee; if hee will
not heare them neither, then acquaint the Church
with it: and if hee refuse to heare the voice of the
Church too, then mayst thou, and not before, carrie
thy selfe toward him, and take such course with
him, as with an Heathen or a Publican, such as they
then were, thou mightest.*

But to keepe to that that we principally now
intend. As this commendeth vnto vs Gods pati-
ence, so it should prouoke vs to repentance; since
that by it ^p God calleth vs thereunto. ^q *The pati-
ence, goodnesse, and long-suffering of God, leadeth
thee to repentance*, saith the Apostle. That is ^r the
end that God aimeth at in it: and that is
the

the vse that wee should make of it.

^c 1 Pet. 3. 13.

Doth God giue warning of any generall Iudgement? And who seeth not that he so doth at the present? To say nothing of ought at home, decay of trade, likelihood of dearth, and thelike: Cast we our eyes abroad into foraine parts almost on euery side of vs, and see if the fire of Gods wrath be not gone out alreadie, and hath taken hold of our neighbours houses, yea and burnt diuers, and not a few of them, downe to the ground: And ^t it concerneth vs, as wee say, not them alone, to looke to it, when our neighbours houses are on fire. These are reall warnings, and very sensible ones, if wee be not stupid and senselesse.

^a *Tunc tuas agitur, paries cum proximus ardet. Kadē ē cinis et cinis, et oī mundus. ὅταν ὁ κόσμος τὴν κενόει, ὅταν ὁ κόσμος τὴν κενόει, ὅταν ὁ κόσμος τὴν κενόει, ὅταν ὁ κόσμος τὴν κενόει.* Chrysost. 13. 6. serm. 77.

Doth God then giue warning? Let vs take it when he giueth it. ^a *Therefore I will doe * this vnto thee,* saith the Lord by Amos. *And because I will doe this vnto thee; therefore prepare to meet thy God, O Israel.* Let vs prepare to meet him, that is comming towards vs, before he come at vs. Let vs, according to ^a our Sauours counsell, dispatch Messengers (^t *our prayers and teares,* saith Cyprian) to meet him on the way, while he is yet as farre off, and make an attonement with him, ere his wrath breake in vpon vs. Let vs ^a *make all haste by speedie and vnfained repentance to preuent the heauie doome and sentence of death.*

^u Amos 4. 13.
^a *Quid si factus, tacet, ut dum ad singula peccatorum genera pendunt incerti, penitentiam agant, ne inferat quā minatur.* Hieron.
² Luk. 14. 32.
³ *Mittamus preces & lachrymas cordis legatos.* Cyprian. lib. 4. ep. 4.
² *Curat penitentia, ne praecurrat sententia.* Petr. Chrysolog. serm. 167.
² Exod. 34. 6, 7. *Patience Deulonge, non aterna.*
^b 2 Chron. 36. 15, 16, 17.
Jerem. 44. 22.

Otherwise, let vs assure our selues, that though ^a *Gods patience last long,* yet it will not be euerlasting. Though ^b he beare with vs for a long time,

N

yet

^c Furor sit leſaſe-
pius patientia. P.
Syr. David 827.
vices de ſumma
tis Cuius rei tñ
ſurrogans. Greg.
Naz. orat. 18.
a Subitò tollitur,
quò diu toleratur.
Greg. mor. l. 35. c. 3.
Pſal. 50. 22.

yea he will not alwaies forbear vs. Yea, ^c *Pati-
ence over-much provoked is wont to turne*, not into
wrath, but *into rage*. And it is ^d a iuſt thing with
God to take thoſe away without further warning,
that would not take warning when it was giuen.

N o A tooke warning here, and was ſaved; the
World would not take warning, and was ſud-
denly deſtroyed.

And ſo we come to conſider the *fruit* of this
warning in regard of N o A; what *effect* it had
with him.

Part 2.
Effects 3.

This diuine warning therefore wrought in
N o A, *Faith, Feare, and Care*; or Gods warning
wrought *Faith, Faith Feare, Feare Care*.

Effect 1.
Faith.

Gods warning, I ſay, wrought *Faith in N o A*;
(by *Faith*, ſaith the Apoſtle, N o A *fore-warned
of God*, &c.) not the *habite* of *Faith*, which hee
had before, but a renewed *act* of it. N o A be-
leeued this, when no body but himſelfe would
beleue it; yea when he was counted, no doubt,
generally a doating foole for his labour.

Obiect.

And this his *Faith* is commended by a circum-
ſtance of the warning giuen, or the thing fore-
warned. *Of things as yet unſcene*. All warnings
are generally of things not ſcene. For what need
any be warned of that that themſelues ſee? But
this was of a thing an hundred and twenty yeeres
off; ſuch as there was no ſigne or ſhew at
all to be ſcene of, ſuch as no print or footſtep
of was at all yet; ſuch as neither by outward
ſenſe, nor naturall reaſon could be apprehen-
ded or coniectured; a thing moſt vnlikely,
impro-

improbable, incredible, yea * in nature impossible.

Where obserue wee the nature and propertie of true Faith to apprehend things vnseene, to beleue vpon Gods bare word, things not unlikely onely and improbable, but euen incredible, yea and in some sort also impossible.

* Faith, saith this our Apostle, is the euidence of things not seene, and the ground of things hoped for. And to Thomas, saith our Sauour, ^f Thomas, thou beleuest, because thou hast seene. But, Blessed are those ^g that beleue and see not. And yet Thomas he beleued also more than hee saw: (for ^h hee saw one thing, saith ⁱ Augustine, and hee beleued another thing:) but blessed are they that beleue, though they see nothing at all. For, as ^j the hope that is seene, saith the Apostle, is no hope: so that Faith (^k the ground of Hope) that is seene (that is, the object whereof is seene) is (to speake properly)

^l no faith. ^m Faith is of no use or force, saith Gregorie, there, where outward sense, yea or naturall reason, is able to enforme vs of ought. ⁿ It is the efficacy of faith to beleue what wee see not; the reward of faith is, shall be, to see what wee beleue: when wee shall come to walke, as the Apostle speaketh, ^o not by faith, but by sight.

Who almost would beleue, that the fire of Gods wrath should be kindled already, and yet

Et Bern. de bon. deser. Sed tunc fides esset enscutur, quando id creditur, quod non videtur. Bern. in Cant. 76. ^a Quae virtus fides n. si lateret quod credimus? merces autem fidei. videre quod credidimus antequam videremus. Aug. in Psal. 109. Idem credere debemus quae non videmus, ut videre mereamur quae credimus. Hugo in idem de fid. in v. 6. 1. ^o 2 Cor. 5. 7. 1 Cor. 13. 12, 13. 1 John 3. 2. ^p Mr Bradshaw on this place.

Point 2.

* Α' εὐσις ἐκ τ. δ. ἢ πῆτις ἐκ τ. ἡα. 14. Basil. Sel. hom. 23. Α' ἡτις ἀδ' ὁπωμιλιν ἐξο- λῶδιν ἀμύχανον ἡυῶδιν. Chrysost. in Gen. hom. 47.

c Hebr. II. 1.

f John 20. 29.

g 1 Pet. 1. 8.

h Non hoc credidit, quod vidit: sed aliud vidit, aliud credidit. Vidit enim hominem, & credidit Deum. Aug. in Ioan. 79. Et Greg. in Euang. hom. 26.

i Rom. 8. 24.

k Hebr. II. 1.

l Quod videtur, sciri potius quam credi dicitur. Greg. in Euang. 32. Quae etenim apparent, iam fidem non habent, sed agnitionem. Ibid. 26.

m Ibi fides non habet meritum, ubi ratio humana praebet experimentationem. Greg. in Euang. 26.

thought it a thing credible, yea or possible almost? And yet wee know well how neere wee were to an vtter subuersion, if God in mercy had not preuented mans malice. But * the *Ninuites*, * *Ion. 3. 9, 6.* as well *Prince* as *People*, though they saw no preparation towards, no enimie at hand, no likelihood of any sudden inualion, or of subuersion by other meanes, raking *Ionas*, as he was indeed, for a Prophet of God, beleueed him on his word, and * by their repentance and humiliation, preuented that which otherwise had beene.

* Itaque sicet Aug.
de ciuit. l. 21. c. 24.
Et in Psal. 90. Ni-
nueen & euersum
esset, quia conuersa
cepit esse quod ante
non erat, nec subuer-
sum tamen, quia non
perijt.
* Ierem. 34. 2.

Adde we but one Example more; and that shall be of the Prophet *Jeremies* confident cari-age in this kinde: He had foretold that * *Ieru-
salem* should be sacked by the *Chaldeans*. And the *Chaldeans* accordingly came and begirt it. But the *Jewes* thus besieged send to *Egypt* for suc-cour. And the King of *Egypt* commeth with a great force, raiseth the siege, and releueth the Citie. Hereupon began the false Prophets to triumph and insult ouer *Jeremie*, as if he were taken now with the manner, and detected of false-hood, as one that had fore-told that that was not like to be effected. But the Prophet telleth them confidently, relying on Gods word, That ^b *though they had smitten the Chaldeans, and left
not one of them aliuie, yet should those very slaine
men rise up out of their tents, and set fire vpon that
Citie.*

* Ierem. 37. 10.

Reason.
Props 2.

And the Reason hereof is, because Faith re-
steth & relieth vpon two immouable Props, Gods
abilitie, and his fidelitie, his might, and his trusth.

Prop 1.

- c Rom. 4. 21.
 Hebr. 11. 19.
 d Rom. 4. 11, 12.
 e Matth. 19. 26.
 Mark. 10. 27.
 f Mark. 9. 23. &
 14. 36.
 Luk. 1. 37.
 g Jerem. 32. 17, 27.
 Plene nihil Deo
 difficile. Tertull. ad
 Prax.

Prop 2.

- h Cui voluisse se-
 cisse est. Ambr. de
 bon. mort. cap. 12.
 Psal. 115. 3. & 135.
 6. Μόρον αὐτῷ τὸ
 βέλμα καὶ τὸ
 τοῖα. ψαλμὸς τοῦ
 βέλματι ἀντιφρ-
 ον, καὶ τὸ μόνον
 ἐπὶ αὐτῷ αὐτὸν
 ἔπειτα τὸ πρῶτον
 δεικνύει. Clem. Alex.
 protrept. Simul n.
 ac cogitavit, persi-
 cit quod cogitavit,
 & simul ac voluit,
 & cogitat hoc quod
 voluit, & tunc vo-
 lens cum cogitat. Iren. l. 1. c. 6. i Qui dixit & facta sunt. Psal. 148. 5. & 33. 6. Deus etenim
 totus λόγος, quod cogitat hoc loquitur, & quod loquitur hoc cogitat. Iren. l. 2. c. 48. Αὐτῷ
 ἐπεὶ, ὡς ἐργον. ἡκέστο φωνῇ, καὶ παρῆντο φωνῇ. καὶ ἡ φωνὴ ἐπὶ τῷ
 τῷ. Basil. Sel. hom. 1. k Psal. 104. 29. * Omne verbum. Luc. 1. 37. quia quam facili
 possunt homines loqui quod volunt, etiam quod nullatenus facere possunt, tam facili, imo in-
 comparabilius facilius valet Deus opere implere, quicquid illi verbo valent exprimere. Bern.
 de temp. 11. " Multum interest inter loqui & facere, sed apud homines, non apud Deum.
 Ibid. l Hebr. 11. 11. m Rom. 3. 4. n Non est homo verax, nisi in quo loquitur Deus. Aug.
 in Psal. 103. o אמת אל Psal. 31. 5. p אמת אלהים Jerem. 10. 10.
 q Iohn 14. 6. r Tu. 1. 1. s 2 Timoth. 2. 13. t Hec posse impotentia est. Anselm. pro-
 folog. cap. 7.

First, vpon his *abilitie, might and power*; (that was the ground of * *Abrahams Faith*, ^d *the Father of the faithfull*) able to bring the most vnlikely things that are to passe in an instant. For ^e *many things are impossible with man*: but ^f *nothing is impossible, yea* ^g *nothing difficult with him*: nothing but hee can doe, and doe with ease, ^h *whose word is his will, and his will his worke*; who as ⁱ with a word of his mouth hee made all things of nothing, so ^k with a blast of his breath is able to bring all things againe vnto nothing.

For ^{*} *worke is as easie as word* with him; who can doe any thing more easie than any can say it. There is ["] *much difference betweene saying and doing*, saith Bernard; but *with man, not with God*.

Secondly, vpon his *fidelitie, his truth, his veracitie*, (the maine prop of ¹ *Saraes Faith*.) ["] *Let God be true*, saith the Apostle, *and all men liers*; ⁿ *all that speake without him, or not from him*: saith Augustine. *God therefore is true*: yea, he is *a God of truth*. And not only ^o *Deus veritatis*, a *God of Truth*; but ^p *Deus veritas*, *God Truth*, ^q *Truth it selfe*. And being *Truth it selfe*, ^r *hee cannot lie*, ^s *nor deny himselfe*. ^t *It were a want of*

abilitie to be able to do so.^a Though heauen and earth should passe away, (saith our Saujour) yet shall no one iot or tittle of his word passe away, untill it bee all out, euerie whit of it fulfilled.

Now this then should admonish vs to imitate faithful No^a our father herein, if we desire to be his children, as well after the Faith, as we are after the Flesh: to take warning when God gives it; giue credit to Gods threatnings, though we see them not seconded with any outward effect yet.

And surely, if wee ought to take notice with No^a, of such Iudgements as Gods word alone giueth warning of, though ^{*} no print or foot-step of them be to be seene otherwise; how much more when we haue such euident and apparent ^{*} signes, euen to outward sense of some storme cōming toward vs, as we cannot but see, vnlesse we be of those of whom Bernard saith, That ¹ they seeke strawes to put out their eyes withall; or of whom Iustine Martyr saith, That ² they winke wilfully, that they may not see what is comming toward them, when some vnsauoury potion is ministred to them, which they are content, though it goe against the stomacke with them, to take.

Yea hereby may we trie the efficacie of our Faith, if we can beleue God on his bare word, when we see no likelihood of performance.

As for his promises, when wee dare trust him on his word for the performance of them: not trust him, as we say, only so farre as we see him; trust him no further than we can see our selues; that is, not to trust him at all; it is ^a to trust our eyes,

^a Math. 5. 18.

Vse 1.
Admonition.

^{*} Nec uola, nec vestigium apparei.
Varro saphe Menip.

^{*} Prov. 22. 3.
C^o 27. 12.

¹ Festucā querunt,
unde oculis sibi eru-
ant. Bern. de bon. de-
ser.

² Clausis oculis
Exultas et tam-
en uisus tū mīser.
Iust. Mart.

Vse 2.
Examination.

Promises.

^a Quid magni est
credere quod uide-
ris, & tu non ne-
gare oculis si cū quid
laudis meretur?
Bern. in Cant. 76.

^b Σοφίας ἀρρα-
 γίας. Theophylast.
 epist. 26.

^c Qued mihi non
 credis. - Credis cau-
 liculis arboribusque
 meis. Martial. l. 12.
 ep. 25.

^d Acl. 7. 5.

^e Τῶς ἐπαγγελί-
 ας ἐλάττω ἐνδυσ-
 τασθῆναι. πῶς γὰρ
 οὐκ ἐστὶν τῆς πί-
 στως ἐκ τῆς μερομήνης
 τοῦ κλάδους ἐν ἡ-
 νόῳ, ἢ οὐκ ἐστὶν
 ἐκ κωστήσεως τὸν
 καρπὸν ἐν ἐλπίδι,
 ἢ τῆς πίστεως ἐν
 παραδείσῳ ποτα-
 μὸς ἀναδύσκει;
 Chrysost. in Gen. 47.

^c Gen. 22. 1, 2.

^f Gen. 12. 2. & 15.
 5. & 21. 12. &
 22. 17.

^g Job. 13. 15, 16.

^h Hebr. 12. 5, 6.

ⁱ Ioh. 16. 32.

Matth. 27. 46.

Threatnings.

^k Esai. 49. 14, 15,
 16.

^l Psalm. 31. 22.

& 40. 17.

Διὰ τῆς ἐναντίας
 ἐναντίας ἐκπορεύει-
 ται, ἢ καὶ μάλιστα
 δαυ. καὶ ἄλλοι. Greg.
 Naz. in Cyp.

Διὰ τῆς ἐναντίας διδόντες ἡμῶς οὐδὲ τὸ μαγείον τὸ λ. &. Caesaris apud eundem
 epist. 59. ⁿ Mica 7. 20. ^o Ezek. 18. 5. ^p Psalm. 68. 21. ^q Psalm. 73. 5, 4.

eyes, and *not him*: nor to trust him onely when we haue ^b his pledge or his pawne: that is, not to trust him neither; it is ^c *to trust his pawne*, and *not him*: But to trust him on his word, euen then when ^d he seemeth to goe from, or ^e against his Word; as when ^e he bade *Abraham* slay *Isaak*, by whom he looked ^f to haue issue for number, *as the stars of the skie*, and *as the sands by the sea-shore*: to beleue that ^g God will *saue vs*, when he seemeth about to *slay vs*; that ^h he *lo- ueth vs*, when he *frowneth* on vs, and maketh little shew of loue to vs; that ⁱ he *slayeth* and *bi- deth* by vs, when he seemeth to haue forsaken vs; that he ^k *remembreth* vs then, when he seemeth to *forget* vs; that ^l he *regardeth* vs and looketh after vs, when he seemeth to *neglect* vs; that hee will bring vs vp, ^m yea he is euen then bringing vs on to *heauen*, when he seemeth to thrust vs downe to *hell*; that ⁿ he will make good all his gracious promises made to his *Saints* and ser- uants for their safetie and deliuerance, though we see not how he should: this is the strength and efficacie of *Faith* indeed.

So for his *Threatnings*, God hath peremptori- ly said, that, ^o *The Soule that sinneth shall die*: the *Death*. And, ^p *God will wound the head of his Enemies*, and the *hairie scalpe of euery one that go- eth on obstinately in his sinne*. But because we see not this oft-times instantly effected (many wic- ked ones ^q liue merrily, and die easily; and so

seeme

seeme to scape the scourge here ; for ^t what they
feele inwardly, none is aware but themselves.)
Therefore many imagine that God will be bet-
ter than his word : they thinke these things are
spoken onely ^t to fright men, and to keepe them
in awe: they cannot beleue that God will euer
doe, what they see him not now doe. ^c Because
sentence against an euill worke is not out of hand
executed : therefore is the heart of the sonnes of men
^a wholly bent to doe euill, saith Solomon. Here is the
worke of faith then, to beleue that, that there is
no likelihood of by ought that can be discerned
for the present. But, ^a though the wicked, saith
Solomon, liue an hundred yeeres, and passe them all
ouer in pleasure, (though it be as many yeeres al-
most to it, as it was here to the Flood, and as little
likelihood to see to of the one as of the other,)
yet I know that it shall not goe well with the
wicked.

It is one point of mans misery, saith the Hea-
then man, aboue other of the creatures, that
⁷ Man alone is vexed with care, and griepe, and
thought, and feare for the future. But it is a maine
point of mans eminencie, say I, ^a aboue other crea-
tures, and of Christian men aboue other men, that
they are not ^a all for the present, but ^a they haue
their eyes in their forehead, to foresee future euils.
And as the ^b Chineses vse to say of themselves,
that all other Nations in the world see but with one
eye, they onely with two: So naturall men haue
but one eye, the carnall eye of naturall reason ; that
can pierce no further than the light of nature
reacheth ;

⁷ Prov. 14. 13, 10.
- quod proxima ne-
sciat uxor. Pers. 3.

^c In terrore emissi :
Et sperandum ma-
gis de clementia,
quam timendum de
iustitia. Guald.
Camb. topog. Hi-
bern. part. 3. c. 31.

^c Eccles. 8. 11.

^u Τὸν αἰὲς πνεύ-
μας ἐκείνου πο-
νεύειας ἐκείνου
ἐχούμεν. Basil. Sel.
hom. 5. Sic enim le-
gendū, contra quam
in Vulgatis nullo
sensu.

^a Eccles. 8. 12, 13.

⁷ Homo futuris so-
lus torquetur metu.
Sen. epist.

^a Mentium animal
sensu comprehendit
presentia, &c.
Tempus futurum ad
meta non pertinet.
Sen. ep. 124.

² Δύο οἱ ὄφθαλμοί
ἐστίν. Greg. Naz.
sclit. 1. Mancipia
presentium.

^a Eccles. 2. 14.

^b Description of
the world, cap. of
China and Cathaia.

επιστας ομματα
 οραμεν τα μελλον-
 τα. Basil. Sel. hom.
 23. Χειρας ερ-
 θισμεν τα μελ-
 λοντα βλεπομεν.
 Idem homil. 31.

reacheth : but Christian men haue *two*, the ^e spi-
 rituall *eye of faith* also, (for the one putteth not
 out the other) whereby they are enabled to fore-
 see future euils, euen such also as no sense or rea-
 son is able to apprehend.

And hereby may we try the efficacie of our
faith, if euen then we beleue these things, when
 there is no sight or shew at all of them ; which it
 is better for vs to beleue now, when it may be
 for our benefit, than by wofull experience to be
 taught the truth of them hereafter, when it shall
 be too late for vs to beleue that which we shall
 not then heare from others, or see in others, but
 feele and sustaine sensibly our selues.

Effect 2.
Feare.

But because all will say they beleue thus ;
 come we to the *touchstone*, to the triall. How did
 NOAES *faith* appeare ? or wherein was it shew-
 ed ? *His Faith bred Feare.* By *faith-moued with*
feare. As he beleued the thing told him by God
 to be true ; so he feared the issue, he expected the
 euent of it with *feare*. And by this his disposi-
 tion he teacheth vs what the nature of true *faith*
 is, that in such cases as this was,

^a *Faith breedeth Feare.*

Point 3.

^a Fides facit for-
 midinem. Tertull. ad
 Marc. Quando inci-
 pit quis credere, in-
 cipit timere. Si cepit
 credere, cepit & ti-
 mere. Bern. mod.
 viro. 4.

There are two ordinarie attendants of *faith*,
faith of future things I meane, and those such as
 may concerne vs either directly or indirectly,
Hope and *Feare*. And *true faith* hath euer one of
 these twaine attending on it, according to the
 nature of the thing apprehended by it. If it be a
 good thing that *faith* apprehendeth, it expecteth
 it with *hope* ; if an euill thing, with *feare*. If it be

a promise that Faith layeth hold on, it breedeth hope : if it be a threatning that Faith fastneth on, it worketh Feare.

Yea these two affections, *Credulitie* and *Timiditie*, *Faith* and *Feare*, doe mutually and interchangeably succeed either other, produce either other. *Faith* breedeth *Feare*, and *Feare* breedeth *Faith*. *Credulitie* maketh men timorous: and *Timiditie* maketh men credulous. ^d *Feare* is very credulous, and suspicious, ^e readie to incline to the worse side, and to fasten vpon euery shadow and least shew of that that it surmiseth. And as *Timiditie* is credulous, so *Credulitie* is as timorous, enforcing the minde to hang in continuall suspense and expectation of those euils that it apprehendeth as imminent. Vpon *Michaels* Prophecie ^f *Ezechias* beleueed, and he feared. And vpon *Ionaes* preaching ^g the *Nineuites* beleueed God and feared.

Nor indeed can it be otherwise: For what is ^h *Feare*, but *an expectation of some euill impending*. As hope an expectation of good, so feare of euill. But that man that beleeueth the truth of Gods threatnings, cannot but expect the euils threatened in them; and so feare consequently before Gods face, proportionably in some sort to the euill expected. Which if * the anger or enmitie of a mortall man of any might worke in those that know or apprehend him to be such: how much more must the wrath of God reuealed needs worke the same in a farre greater measure in those that beleeuie his power to be such as it is?

d Credula vestimor
est, quod de amore
Ovid. epist. 6.

e Possimus in dubiis
angur timor. Stat.
Theb. l. 3. Sed nu-
lus interpres rerum
metus omne trah-
bat Augurium pe-
jore via. - Claud.
bell. Gild. Ad tristi-
partem sivenus est
sufficio. P. Syr. Pro-
na est timori semper
in pejus fides. Sen.
Herc. fur. 2.

† *Jerem.* 26. 19.

S Ion. 3. 5.

Reason 1.

h Tōv φέρον δελ-
ζον) περισθικίαν
καὶ. Aristot. ethi-
l. 3. c. 6. Ἐστὶ δὲ φέ-
ρον λυπὴ πρὸς τὴν
παροῦσαν καὶ ἐκ πα-
ροῦσας καὶ περισθι-
κίαν μέλλουσας κα-
εῖ. Idem v. et. l. 2.
c. 5. Pericurbatio sive
agritudo ex opinio-
ne & expectatione
male imperantis.
Cic. Tusc. l. 3.

* Ἐστὶν δὲ τοῦ
 ῥῶν ἐχθροῦ τε καὶ
 ὁφθαλμοῦ διαμαρτυρίαν
 πατρὶν π. δὲ ἄλλον
 γὰρ ὅτι βέλων) καὶ
 δυνάμει. ὅτι ἐγγύς
 ἐστὶν τοῦ πατρὶν. *ibid.*

Reason 2.

† A' μὴ πῶρα,
ἀλλὰ σὺν ὧν
παύσῃ, ὥστε μὴ
λεῖν· ταῦτ' ἔστι πῶρα
σπῆσθαι ἐπὶ οὐρανῷ.
Aristot. rhet. l. 2. c. 5.
Τὸ πρὶν ἴδῃ τὸν
κύριον, ὅς ἐστι
πάντα παύσθαι. Ibid.

1 2 Cor. 4. 18. Fides
videt. Habet enim
et fides oculos suos,
quibus et ea videt,
quae nondum viden-
tur. Aug. epist. 222.
Etsi nō vidisti eum;
sed vidisti eum, quia
credidisti ei: vidisti
eum oculis interio-
ribus. Ambros. ep. 9.

k Hebr. 11. 27.
1 Mel. videtur quae
non videntur, quam
quae videtur. Ambros.
de sacr. l. 1. c. 2.

m Quia verum ab-
sentium praesens est
fides. Aug. de Trin.
l. 13. c. 1.

n Ali. 3. 21. Quo-
modo tenet ab-
sentem? Quomodo in
cubili manum mittam,

ut ibi sedente teneat? Fidem mitte, et tenuisti. Parentes tui tenuerunt carnem: tu tene cordo. Habes
Christum praesentem per fidem, &c. Aug. in Io. 24. 50. Quomodo tangeret, cum ad Patrem ascendisset,
nisi fidei profectus, et mentis ascensus. Idem ep. 89. "A' ἔτι καὶ ἐπὶ τῷ, ἢ νῦν καὶ τότε
καὶ τὸν. Basil. de homil. 23. o Io. 8. 56. Abr. quomodo dominicum vidisse dicit nisi credendo
credendus est? ipsum credere quodammodo iam videre est. Bern. de temp. 17. P Primum et postu-
rius. 9 Omnia semel et simul videt, quorum nullum est quod non semper videt. Aug. de Trin.
l. 15. c. 14. Deo in conspectu praesto simul sunt universa, praesentia, praeterita, futura. Ibid.
cap. 7. Fides enim velut quoddam aeternitatis exemplar, praeterita simul, ac praesentia, ac
futura sua quodam vastissimo comprehendit, ut nihil ei praetercat, nihil pereat, nihil praecar.
Bern. de temp. 17.

Againē, a meere naturall man cannot but feare
that euill that hee apprehendeth † to be neare at
hand; ea that he seeth full before his face. But
1 true Faith hath an eye; And this eye of Faith
maketh things *unseene, seene*; (^k *Moses saw him*
by Faith, that cannot be seene: And ^l *Better*, saith
Ambrose, are those things *seene that are not seene*,
but beleueed only, than those things that are seene:)
^m things *absent present*, (as is ⁿ *Christs bodie to*
our Faith, though it be now in heauen, and as far
from vs, as heauen and earth are distant either
from other:) and " things a *farre off neare at*
hand: ^o *Abraham* aboute a thousand (yea two
thousand) yeeres before with this *eye of Faith*
saw Christs day, as present, and *reioyced*: and
No A in like manner by the same *eye of Faith*
saw the Worlds destruction as present, aboute an
hundred yeeres before the *Flood*, that caused it,
came, and *feared*.

The reason is in a word: Faith hath it from
God, to whom all things are present; for there is no
^p former and latter, first or last ^q with him. And
hauing them from him, ^r thee apprehendeth
them in some sort as they are with him, on whose

word alone, or principally at least, thee beleue-
ueth them.

The vse of which point may be, First of all to
informe vs, what the reason is why there is so lit-
tle feare in the world, of God, and of his Iudge-
ments. Neuer more wickednesse abroad in the
world: neuer iuster cause to expect some generall
iudgement. And yet neuer more securitie; neuer
lesse feare; * as if it were the only meanes of se-
curitie or of safetie for men to be secure. Where-
as saith that worthy Bishop Grossthead well in one
of his Epistles yet vnprinted, † It is our best and
surest securitie, for vs neuer to be secure.

But what is the reason hereof? Surely there-
fore so little feare, because so little † Faith. The
generall want of feare argueth a generall want of
Faith. Therefore neuer more securitie, because
neuer lesse faith. Our Sauioar himselte intima-
teth as much. He telleth of † a world of troubles,
ouer and beside † a world of wickednesse, that
should be toward the worlds end. And yet with-
all that * it should then be, as before the Flood
it had beene, when men † gaue themselves whol-
ly to eating and drinking, building and planting, ma-
king merry and marrying: and as they did nothing
else, so † they minded nought else, till the Flood
came in suddenly and swept them all away at
once. † They shall crie, Peace, Peace, and all is
well; saith the Apostle, vntill sudden destruction
surprise them, as paines and pangs doe a woman with
childe, taken before her reckoning be out. And
the reason hereof our Sauioar secretly doth else-

vse 1.

Information.

* Quasi securus
esse sola esset con-
fidentia.

† Sola ista securi-
tas est nunquam
esse securum. Rob.
Grossthead. epist. 65.
Non cito ruina pe-
nit is, qui vana
proptinet. P. Syr.
Prov. 28. 14.

† Quod non credit
quis, non mouet
eum ad sperandum
vel timendum. Beda
in axiom.

† Math. 24. 6, 7, 8.

† Math. 24. 12.

† Tim. 3. 1 - 5.

† Math. 24. 37, 38.

† Tim. 4. 39.
† Tim. 4. 39.
† Tim. 4. 39.
† Tim. 4. 39.
† Tim. 4. 39.
† Tim. 4. 39.
† Tim. 4. 39.
† Tim. 4. 39.
† Tim. 4. 39.
† Tim. 4. 39.

† Math. 24. 38.

† Math. 24. 39.

† 1 Thess. 5. 3.

^b Luk. 18. 8.

^c 1 Pet. 3. 3, 4.
Aide 18.

Vse 2.

Conuiction.

^d 1 King. 21. 27.

^e Math. 27. 3, 5.

^f 1 Tim. 2. 19.

^g Iohn 6. 70.

^h Quanta damnatio
i damnatis dam-
nari? Autor de sin-
gul. cleric.

Vse 3.

Distinction.

ⁱ Malach. 3. 16, 17.

where imply, when he saith, ^b *The Sonne of Man when he commeth, shall he finde Faith upon earth?* As if scarce any Faith should be found in the world at the worlds end: and the most therefore should make but a *mocke* of the last Iudgement, as ^c Saint Peter also fore-telleth.

Yea this generall securitie and want of feare, sheweth that euen the greatest part of those that professe themselves *Christians*, haue not so much Faith as many damned ones, ^d *Ahab*, ^e *Iudas* and others, haue had; nay, not so much Faith as the *Deuils* themselves haue; For ^f *the Deuils*, saith Saint *Iames*, *beleue and tremble*: which they would also doe, if they beleued but as they did. If they had no more but euen the *Historical* faith, it could not but worke in them *the seruile Feare*. And how can they looke to scape hell, that come lhort herein of those that be already in hell: that are worse in this regard than *Ahab*, though an hypocrite, though a reprobate, worse than *Iudas* himselfe, though ^g *a Deuill* incarnate; yea worse herein than those damned Spirits, than the *Deuils* themselves. And ^h what a fearefull estate is it *to be condemned of those, that either are or shall themselves be damned?*

Secondly, This may serue to shew a difference betweene Gods Children and worldly men, together with the ground of it.

When warning is giuen of Gods Iudgements, as here there was, ⁱ They feare least, whom they most concerne; and they feare most, whom they least concerne. They feare most, that haue least cause

cause to feare; and they feare least, that haue most cause to feare. He feared here that was to be saued; when they feared not that were to be destroyed. Gods children oft-times feare for them, when they feare not for themselves. As for matter of *griefe*, DAVID saith of himselfe, ^k *I beheld the transgressors and was grieved, to see how they brake thy Law: And,* ^l *Mine eyes run downe with streames of water, because men keepe not thy Statutes.* He was grieved for them, when they were not grieved for themselves; yea hee sorrowed, with ^m *Paul*, for them and their sinnes, because they sorrowed not for them themselves.

ⁿ *If you be sorie, saith Bernard, I am sorie with you; if you be not, I am sorie for you: and the more sory for you, the lesse sory you are your selfe.* And indeed, ^o *Hee is most to be bewailed, saith Gregory, that bewaileth himselfe least.* ^p *In the naturall Body the paine of one limbe causeth paine to all his fellow limbes: but in the spirituall Bodie politique, not the paine only of a limbe, but ^q the want of paine in a limbe, is a meanes of paine to the fellow-members.* So for matter of *feare*; ^r *Feare, saith hee, is fallen upon mee, for the wicked, because they forsake thy Law.* And, when ^s *Thou takest away the wicked of the earth like drosse: My flesh ^t trembleth for feare of thee, and I am afraid of thy Iudgements.* DAVID feareth for them, when they feare not themselves: their very securitie maketh him fearefull.

But what might be the cause hereof? may some say. The ^u *Heathen man himselfe pointed*

^k Psal. 119. 148.

^l Psal. 119. 136.

^m 2 Cor. 12. 21.

ⁿ Si doles, condoles; si non doles, deleo tamen: & hoc doleo magis, quo tu minus doles. Bern. de consolat. 1.

^o Gement' est valde qui non gemit. Greg. in Euang. hē. 36.

^p 1 Cor. 12. 26.

Membro dolenti membra reliqua condolent.

^q De non dolente caetera grauius dolent.

^r Psal. 119. 53. Timeo, ne non timeas, vel parum timeas. Bern. ep. 87.

^s Ps. 119. 119, 120.

^t - acta secunda quae Horrenda meriti. - Sen. Herc. fur. 3. 2.

Reason.

^u Aristot. ethic. 1. 1. 3. c. 8.

* τῆς ὁ γρηγορίας
αἰσθησίας.

* ἐκ τῆς ἐμπειρίας.
* ἀπὸ τῆς ἀγνοίας.
Αἰσθησίας ἑξῆς ἔχοντες
ἑκαστος. Greg. Naz.
de euntax.

οἱ ἀνὴρ οἱ μὲν τῶν
ἀνδρῶν. Aristot. libid.

* Τὰ πάντα τὸν
ὁ δὲ δεικνύει, ἀλλ'
ἐκ τῆς βασιλείας
τῆς ἐκ τῆς ἀνδρείας
αὐτῶν ἀνδρῶν ἔχοντες
αἰσθησίας τῶν
ῥημάτων ἐκ τῆς ἐκ τῆς
ἀνδρείας, ἐκ τῆς ἐκ τῆς
ἀνδρείας. Chrysost. tom. 6.
serm. 43.

^b Hukl. Smidel. in
itinerar.

^c Math. 24. 19.

ted as it of old. There are, saith he, two Kindes
* of *Bastardly Fortitude*, of *Counterfeit Courage*,
and those arising from two contrary causes; the
one ¹ from *Skill* and *Knowledge*, the other ² from
Ignorance. The former is, when men seeme for-
ward, where others apprehend danger and are
fearefull, because they know there is no such
danger in the matter as others deeme, or if there
be any, they can tell how by some sleight to a-
uoid it. The latter is, when men are forward and
foole-hardie, and free from all feare, because they
are not apprehensive of the danger that they
are in: ^a like men drunke, that dread nought,
because they want wit to discern ought, or like
* children, that feare not the fire or the candle-
flame, till they haue beene senged with it, and
feele the smart of it; or like the sauage ^b *Ame-
ricans*, that would presse vpon the mouth of
the Musket, because they knew not the vse and
the force of it. Of this latter is the securitie and
the hardinesse of the worldly wicked in these ca-
ses. It is with them, as with ^c children in a siege;
Their parents feare for them, when they feare
nothing themselues; yea the parents feare for
them more than for themselues: they could
shift we'll enough, it may bee, for them-
selues, but they know not how to saue them,
or how to escape with them, which without
them, it may be, they might. The sucking childe
lieth in the cradle, not once dreaming of any
danger; and the parents feare and care is all
for it.

Thirdly,

Thirdly, hereby may we *examine* our Faith, whether it be sound and sincere or no.

First, If it worke vpon the affections. If it worke in vs, loue or hatred, ioy or grieft, hope or feare, according to the nature of the obieft, the qualitie of the thing apprehended. For that *faith* or *knowledge* that swimmeth only in the braine, but linketh not downe into the heart, that consisteth only in speculation, and proceedeth no further, doth not at all pierce into, or worke vpon the affections, it is *no sound knowledge, no true faith*; it is but as the glittering of a glow-worme, *a light without heat*.

Why, saith Bernard, doth Salomon say, That ^d *the feare of God is the beginning of wisdom*; when as *Knowledge and Faith* goe both before *Feare*? Because, saith he, there is ^e *no true wisdom* in either, vnlesse they doe worke in a man this *Feare*. * *The Sunne*, saith hee, *affordeth light to many, whom it imparteth no heat to*. And it is not the light of it, but the heat, that quickeneth, and maketh fertile and fruitfull. † *It is one thing to know wherein wealth consisteth, and another thing to haue it*; and it is not the knowing of it, but the haui-
ning of it that maketh a man rich and wealthy: So it is one thing to know God, and another thing to feare God; and it is not the knowledge of him, but the feare of him; and the knowledge of him so farre forth, as it bringeth vs to the feare of him, as a mans skill so farre forth as it is a meanes to bring wealth to him, that maketh a man wise and happie. And that knowledge or faith therefore, that

P

worketh

*Vse 4.
Examination.
Triall 1.*

^d Prov. 1. 7. & 9.

10.

^e Instruſtio doctos reddit; affectio sapientes. Ibi instruimur; sed hic affici-
mur. Ibi in audito-
rio docentem Ma-
gistrum Sapientiam
audimus; hic &
ſuſcipimus. Bern. in
canti. 23.

* Sol non omnes
quibus lucet, etiam
calefacit: Sic ſapi-
entia multos quos
docet quid ſit faci-
endum, non conti-
nuo accendit ad fa-
ciendum. Ibid.

† Aliud eſt multas
diuitias ſcere, aliud
& poſſidere; nec
notitia diuitem facit
ſed poſſeſſio: ſic
aliud eſt noſſe Deū,
aliud amare; nec
cogitatio ſapientem,
ſed timor facit, quia
& afficit. Ibid. Vera
diuitum ea eſt ſcien-
tia, quæ afficit. Greg.
mor. 4. 23. c. 17.

*† Umbra & larua
fidei, non fides.*

Triall 2.

‡ 2 Sam. 6. 7, 9.

§ Act. 5. 5, 10, 11.

¶ Esai. 26. 9.

** Psal. 119. 120.*

† Esai. 66. 2.

Habb. 3. 16.

‡ 2 King. 23. 19.

worketh not in this manner vpon the affections, is but *† a liuelesse shadow, a dead counterfeite of Faith.*

Secondly, if it make vs stand in awe of God and his Iudgements; which he inflicteth oft vpon others, euen to keepe vs in awe. So *‡* when God smote *VZZA* in *DAVID*s sight, *DAVID* (it is said) *feared God exceedingly that day.* He feared him before, but exceedingly then: that roused vp, renewed, and made his feare more fresh. And *§* when *Ananias* and *Sapphira* were so suddenly slaine, *feare came vpon the whole Church, and vpon all those,* not that saw it onely, but *that heard of it.*

This is the nature of true Faith, to worke in mens hearts, not a presumptuous securitie, and a regardlesnesse of God, but an awfull feare, a reuerent dread, a trembling at his Maiestie, when he giueth but warning of Iudgements to come; and much more then *† when his Iudgements are already abroad in the world.* ** My flesh trembleth,* saith *DAVID,* *for feare of thee, and I am* (euen heartily) *afraid of thy Iudgements.* And surely if it be the property of the childe of God *† to tremble at his word:* *‡ Iosias* heart melted againe for feare *at the hearing of the Law:* how much more at his worke, at his rod, at his scourge, at the shaking of his sword? What awfull childe will not tremble to see his father take the rod in hand, and it be but to correct some seruant therewith? much more if it be to scourge one of his brethren. To feare any euill is naturall:

ner; and children feare their parents in another manner. Men feare the one, so as they flie from them; good children the other, so as they seeke to them. And in the latter manner, not in the former, ought men to feare God. Wicked men and damned spirits feare him so, as * they flie from him: Gods children so feare him, as that yet they sue and seeke to him: If they seeme to flie from him, it is but to flie to him; they flie but from his Iustice to his Mercie: as he that appealed sometime *from Philip to Philip, from Philip sleeping to Philip awaked*: So doe * *they sue from God to God, from God in iustice angrie with them, to the same God in mercie pacified and appeased towards them.*

* Mark. 1. 24.

* Machetas quidā Macedo. Plut. in apophth.

* Vis ab illo fuge-
re? ad ipsum fuge.
Vis fugere ab irato?
fuge ad placatum.
Aug. ibid. & in Ps.
30. & in 1. Ioan. 6.

† Dicturus, Speran-
tes, præmisit, Ti-
mentes. Bern. in Ps.

Qui habitat. serm. 1.

* Sunt qui non spe-
rant: sunt qui de-
sperant: sunt qui
frustra & inaniter;
sunt qui bene &
utiliter sperant. Ib.

SORT 1.

* Neque timent,
neque sperant.

SORT 2.

† Timent, sed non
sperant. Qui sperat
& non timet, neg-
ligens est: qui ti-
met, & non sperat,
depressus est. Aug.
ad frat. erem. 10.

So againe on the other side doth Bernard well obserue, that † being to say, *that hope in him*, he saith first, *that feare him*. For, saith he well, there are *four sorts of men*: * *some hope not, some despair, some hope in vaine, and some hope aright.*

The first sort is of those that * *neither hope nor feare*; neither hope for Gods *mercy*, nor feare Gods *wrath*; it is all one to them, whether God be angrie or not angrie, whether he be pleased or displeased with them.

The second sort is of those that † *feare, but hope not*; they feare Gods *wrath*, but they hope not in his *mercie*: they haue both their eyes fixed on the *wrath* and *iustice* of God, neither eye on his *mercie* or *goodnesse*, and so come to be swallowed vp with *despaire*.

The

The third sort is of those ^c that *hope*, but *fear* *not*; they hope in his *mercie*, but they *fear* not his *wrath*; they haue both eyes fixed on Gods *mercie*, neither of them on his *wrath*; and ^d so presuming on his *mercie*, but haying no regard to his *wrath*, they take libertie to themselues to lie and liue in sinne, without any remorse of conscience or repentance for the same. But they hope in vaine, their faith is no faith, but a fancie, a presuming without promise, hauing no warrant from Gods word. A faith not in God, but in such ^e an *Idoll* as they haue framed to themselues, moulded out of their owne fancie, and *set in Gods stead*, a *God made all of mercie*, hauing no anger at all; a farre other manner of God, than Gods word hath described to vs, or rather than the true God ^f hath described himselfe to vs in his word. And if their *Faith* be so bad, their *Hope* can be no better; that being of necessitie the foundation of this.

The fourth sort is of those that both ^g *hope* and *fear*: So hope in Gods *mercie*, as that they stand in awe yet of his *wrath*: as they cast the one eye on the one, so they fixe the other eye vpon the other. And these are those that hope well and profitably, that *trust* to good purpose in Gods *mercie*.

The first of them *neither hope nor feare*; the second *fear*, but *hope not*; the third *hope*, but *fear not*; the fourth *hope and feare*.

The first regard neither Gods *wrath*, nor his *mercie*; the second regard his *wrath*, and *not his mer-*

Sort 3.

^c *Sperant, sed non timeant.*

^d *Ita de Dei misericordia sibi blandiuntur, ut à peccatis suis non emendentur. Bernibid.*

^e *Speciès Dei loca subiunctum. Calvin. Instit. l. 1. c. 14.*

^f *Exod. 20. 5, 6. & 34. 6, 7.*

Sort 4.

^g *Et timeant, & sperant. Persecerent in te pariter timor & fiducia; spes & metus. Bern. mod. vii. c. 4. Et idem epist. 87. Timere volo te & non timere; presumere, & non presumere: timere ut pautes, non timere ut presumas: potè presumere ne diffidas, non presumere ne torpeas.*

* Θεοῦ ἔτι φο-
βῶν ὃς τὰ σπ-
ματὰ ἔργου τοῦ
φαινεῖ τὸ θεοῦ.
Aristot. rhet. l. 2. c. 5.
Soli filij in ira
non sentiunt. Bern.
epist. 256.

¹ Habb. 3. 16.

κ φοβέτω ἑμᾶς
τὰ πῆματα, ὃς μὴ
λυπεῖται τὰ θεῶ-
ματα. Chrysost. tom.
6. serm. 87. Tanto
maius eam (senten-
tiam arcanam) sen-
tietis in examine,
quanto nunc auditis
formidolosus in pre-
dicatione. Greg. in
Euang. hom. 36. But
they that trem-
ble not in hea-
ring, shall be cru-
shed to peeces in
feeling. Bradford
of repent.

Vse 5.

Admonition.

¹ Timere debemus,
ut non timeamus.
Timendum ad au-
ditum, ne timeamus
ad a' be'ctum. Ven-
toris timeamus, ut
cum de'et, non
timido sed securi
videamus. Timen-
das est enim, ne ti-
meatur. Greg. in
Euang. 26. Timeat qui ducit modo vitam cum sine, quo possit in illa die habere securitatem
sine fine. Aug. de verb. Dom. 1. Disceat timere, qui timere non vult. Disceat ad tempus esse soli-
tius, qui vult semper esse securus. Idem de temp. 2 14.

cie; the third regard *his mercy*, and *not his wrath*; the fourth regard both *his mercy*, and *his wrath*. Yea their very faith that reposeth it selfe on his mercie, maketh them regardful also of his wrath. And hereby therefore may wee trie our faith, whether it be found and sincere or no, if it make vs stand in awe of him whom wee seeme to beleeue and to trust in, especially then, when either he executeth, or * giueth warning of Iudgement. Which if it doe not, it is not true Faith, nor such Faith as Noa here had. They are ^h *no Children of God*, no other than *Children of wrath*, saith Bernard, that *feare not Gods wrath*, that stand not in awe of his Iudgements.

Yea lastly, Let this admonish vs, to labour to haue this Feare wrought in vs: whereby we may feare with Noa, and other of the faithfull, when God giueth warning of his Iudgements, that we may not feele them when they come: ¹ *When I heard it*, saith Habbakuk, *my belly shooke, and my lips quaked; rottennesse seased vpon my bones, and I trembled at my very heart; that I might rest in the day of trouble.* ^k The fearing of them now, is the onely meanes to preuent the feeling of them then. And the more now we feare them, the lesse shall we need then to feare them. *He that feareth Gods word, shall not feele his Rod.* He that feareth before it come, shall the lesse need to feare when it commeth. *Feare* ¹ *wee must* therefore, saith

Gregory

Gregory well, that we may not feare : feare when we heare it, that we may not feare when we see it: Feare with an awefull and childe-like feare now, that wee may not feare with a distrustfull and seruile feare then. For ^m those that feare most now shall haue least cause to feare then, because they shall then be safe; and ^a those that feare least now, shall feare most then; as ^o those become most fearefull, that out of ignorance were most forward, when they come to see and know the danger that they are in, which they apprehended not before.

NOA feared the Floud before it came; and when it came, was in the *Arke* safe and secure, free from feare of any danger to him or his by it. The wicked World feared it not, because they beleueed it not, till they saw it, and then were their hearts drowned and ouerwhelmed with feare and despaire, * before their bodies were ouerwhelmed and destroyed with the Floud.

But, *feare God!* may some say. Why? who doth not feare him? We might rather say with the *Psalmist*, *P Who is he that doth feare him?* Implying the number of those to be very small that indeed sincerely so doe.

But since that the feare of God seemeth so common, and euery one will lay claime to it, come we againe to the triall. Wherein appeared

^m *Enne. et tunc secus
it, qui modo non
sunt securi: Et te-
ram tunc timebant,
qui modo timere
nolunt. Aug. de
verb. Dom. 39*

^a *Elucipiam eche-
menter timere de-
bes, quia nihil ti-
mer. Aug. de temp.
214.*

The wicked feare not before affli-
ction, and then they feare too much: the godly feare before it cometh, & then their feare cea-
seth. For impiety triumpheth in prosperitie, trem-
bleth in aduersi-
tie: Piety trem-
bleth in prospe-
ritie, triumpheth in aduersitie.

*Greenham part 2.
c. 27. §. 5.*

^o *Οὐκ ἔστιν ὁ
ὅτις φοβέται τὸν
θεόν, ὃς ἐν
ἐκείνῳ, ἐν ἐκείνῳ.
Arist. eth. 3. c. 8.*

* *A* γὰρ ἡς ὁ φοβούμενος τὸν θεόν, πάντα κτήσεται, καὶ οὐκ ἔστιν ἡ ἀνάγκη. Greg. Naz. he-
lit. 2. Si quod ab homine timetur malum, eo perinde dum expectatur, quasi venisset iugetur:
& quicquid ne patiatu[r] timet, jam metu patitur. Sen. epist. 74. Perit ante vuln[us] patre
confusus, cui spiritum rapuit timor. Sen. Hero. fur. 4. P Psal. 25. 12. & 90. 11.*

Effect 3.

Act.

Obedience.

α Χλευς ὑποδου-
σης η̄ δα, κ̄ γ̄ν. ω.
τ̄ ω̄ρ̄απ̄ς ὁ
φ̄β̄ς. ἡ γ̄λευς ὄν
κακοπαθόντα τὸν
Νῶε, κ̄ τοῖς δούλοις
αὐτοῦ τὰ σ̄ν-
σάματα βλέπον-
τες ἐκωστήον. Ba-
sil. Sel. homil. 5.

† Holinsbeds Chro.
in Henry 8. anno
1524.

‡ Genes. 19. 14.

α ὅτ̄ ὁ τ̄ς κατα-
κλυσμ̄ς σ̄νφ̄π̄ς
ἦμ̄ν κ̄ τ̄ς κατα-
κλυσμ̄ς ὄντα τ̄-
τι, κ̄ εὐλοῖς ἀ-
μ̄μ̄αδ̄ς ἡ κ̄νδυ-
νον καταπεύχεται,
κ̄ κατακλυσθὲν ὑ-
δατων ἐλπίων κατα-
κλυσμ̄ς τυμορ-
ῶν ἀειβέλη, κ̄
τοῖς ἰσραὴλ πε-
ρικλυζέ, μεστ-
γόνδ̄ς καμάτ̄
τὰ μέλη, κ̄ σ̄ν-
απλαῖν τ̄ς κα-
κῶν ἐπαληθεύον
τοῖς πιδισιν, ἀν̄-
νυτα κοχθῶν, κ̄
καμ̄ον ἀπ̄ρατα.
Basil. Sel. hom. 5.

NOAES Feare, but in his carefull obedience, in his diligent endeouour to preuent the peril, though not yet approaching, not yet apparent? *Moued with feare*, saith the Apostle, *he prepared the Arke for the sauing of him and his.*

In which *Act* of his obserue we, both *his Obedience* to Gods will and word, and *his Care* to preuent the peril.

First his *Obedience* to Gods will and word. God biddeth NOA goe and make such a Vessel to saue him and his from a Floud, that should drowne vp the whole World. Alas, if he should doe it, euery one would but α laugh at him. for his labour: as no doubt of it full many did. They would thinke him no wiser than † the *Prior* of *Saint Bartholomewes* here among vs, who vpon a vaine prediction of an idle and addle-headed *Astrologer*, went and built him an house at *Harow on the Hill*, to secure himsele from a supposed Floud, that that *Astrologer* had foretold. As *Lots* sonnes in law, when their wiues Father told them of a showre of fire and brimstone that should come and destroy all *Sodome*, ‡ they thought that either he mocked but and dalied; or else that he doated and was strangely deluded. So saith *Basil* of NOA, when he told the World of a Floud that should swallow vp the whole World, and set himsele thereupon about the building of an *Arke*, of such strange forme and bulke, a worke of so great toile and charge, to saue himsele and his household in, † they thought the poore old man doated, he had dreamed, not,

as we say, of a drie Summer, but of a wet Winter, he was drowned in a deepe melancholy, and would be soused and drowned in his own sweat with moiling and toiling about such a building, before they should bee ouer-flownen with, or drowned in any deluge. But all this NOA contemned, and notwithstanding all this, hee went not about only, but through with that that God had enioyned.

From which Cariage of NOA we may learne this instruction, that

True Faith and Feare will make a man contemne worldly mens scoffes; and notwithstanding them, doe any thing that God shall enioyne.

Point 4.

We might for the further prooffe of this point, muster vp a multitude of Examples: ^a *Abrams leauing his owne Countrey and Kindred*, to wander vp and downe hee knew not whither himselfe, in hope of an inheritance that ^x he neuer had as long as he liued: and ^y the causing of himselfe to be *Circumcised*, when hee was almost an hundred yeere old, together with his young sonne, and the rest of his family, a thing that was neuer heard of before, and such as would of any naturall conceit be deemed not ^z ridiculous only, but most vndecent: King ^a *DAVIDS dancing before the Arke*, for which *Micol* derided him: The Prophet ^b *Esaies going naked* (though not so naked as many imagine,) ^c without his vpper garment, his propheticall habit, and *without shoes on his feet*: ^d *Ieremies breaking of a bottle* for the confirmation of his Prophecie:

^a Gen. 12. 1, 4.
Hebr. 11. 8.

^x Act. 7. 5.

Hebr. 11. 9.

^y Gen. 17. 23, 24.

^z Hinc Verpi, & Apelle (ut quidā volunt) etiam per irrisiōnem Iudei dicti.

^a 2 Sam. 6. 16, 20.

^b Esai. 20. 2.

^c Absque cilicio, i. tegumento villosi, quo Prophete sepe utebantur. Inn. ex Zech. 13. 4. Visantur Dras. obseru. l. 14. c. 14. & Fuller. miscell. l. 2. c. 11.

^d Ier. 19. 1, 10, 11.

Q

his

* Jer. 27. 2. & 28.

f Ier. 27. 2, 3, 4.

Ezek. 4. 1, 2, 3.

h Ezek. 4. 4, 5.

i Ezek. 4. 9, 10.

k Ezek. 4. 12, 13.

l Ezek. 5. 1, 2, 3, 4.

m Ezek. 12. 3-7.

n Hosb. 1. 2, 3.
Liveleus videatur
in not. ad Hosb.

o Hosb. 3. 1, 2.

p Hosb. 1. 4, 6, 9.

his ^e wearing of a wooden yoke, and going vp and downe with it about his neck: And ^t his making of yokes and fetters, and sending them with such strange messages to foraine Princes, and those Infidels, by the hands of their owne Embassadors: ^s Ezekiels laying siege to a modell of the Citie, vpon a tyle or a table, and making batterie against it, and placing an iron pan betweene him and it: ^h His lying and sleeping vpon his left side alone, for a long time together: ⁱ His making and eating bread of corne and pulse of all sorts mingled together, (meat fitter for beasts, than for any man to feed on,) and ^k baking it with cow-sheards in the open and publike view of his people; euen of those that desired nothing more than matter to laugh and leere at him: ^l The cutting of his haire, diuiding it by weight, burning in the fire a third part, smiting with a knife another third, and scattering another third abroad into the winde; then taking a few of them and binding them vp, and yet of them againe, pulling some out againe and throwing them into the fire: ^m The carrying out of his household-stuffe on his shoulders, thorow a hole digged in the wall, by day-light, and remouing it himselfe from place to place, while a multitude of all sorts should stand by and looke on. And, to passe by all others, Hosbeas ⁿ marrying first of a light housewife, a common harlot; and after ^o one that had beene false to her former husband; ^p imposing strange names on the children that hee had by them: these, I say, and many other beside these might be alledged: but I hasten; and this of Noa may well

well counteruaile them all; a worke of so great difficultie, that would take vp so much time, be so long a doing, require so much trauaile, and so infinite expence, and all done for the preuenting of so vnlikely a danger: Many, no doubt, would flocke about him out of all quarters to see it: many would be continually gazing vpon him, when he should be at worke about it: many a broad iest, many a bitter scoffe would be broken vpon him. No man would be thought euer to haue taken more paines to begger himselfe, or to haue beene at more cost, out of a vaine feare of miserie, to make himselfe miserable. But all these difficulties, and all the disgrace it might bring with it, NOAES Faith and his Feare ouercame.

And no maruaile.

For first, *true Faith* it is of ^q a couragious, of an vndaunted, of an vnconquerable Nature. That which hath made men contemne fire and fagot; no maruaile if it make them contemne the blasts of mens breath; which are no more able ^r to shake a well grounded Faith, than ^{*} the windes are able to stirre the earth, though they should all at once blow vpon it, and assault it from all points.

And againe, ^r the greater Feare euer expelleth the lesse. ^r *One Feare frighteth away another, as one naile is wont to driue out another.* ^u *Feare not them, that is, men; but feare him, that is, God,*

l. 4. & ex Cic. Hierō. ad Rust. Solent amorem veterem amore novo, quasi clauum clauo, pellere. ἡλὼν ἢ ἡλὼν, παλαιὸν ἢ καινόν. Pollux l. 9. c. 7. Sed & Antiphanes pari modo, Οἷον ἢ τὸν Ἰσχυαῖνον, ἢ τὸν Κόπον - Athen. disposit. l. 2. Et Alcibiades ibid. l. 10. οὐ καὶ ἡλὼς δ' ἀτίγας τῶν ἀτέραν κύλιξ αἰδείτω. ^u Matth. 10. 28. Luk. 12. 45.

Q 2

faith

^q Rom. 5. 1, 5.

^o 8. 37.

ⁱ Iohn 4. 4. &

^{5. 4.}

Reason 1.

^r Psal. 125. 1, 2. &

^{78. 69.}

^{*} S. Ward of Conscience.

^o Dan. 7. 2. *Uma Eurysque, Notusq; vniuersi, creberrimè procellis Africus. Virg. Aeneid. 1.*

Reason 2.

^r *Timor timori cedit maiori minor.*

^r *Timor timore, ut clauo clauo pellitur. Quomodo Cic. Tuscul.*

2 Esai. 8. 12, 13.

Sirac. 34. 16.

7 Prov. 28. 1. Qui
timet Deum, nihil
timet prater eum.
Origen. in Levit. 16.
Qui Deum timet,
seculi potestates non
timet. Idem in Rom.
1. 3. Repleat vos spi-
ritus timoris Dei,
& timor alienus in
vobis locum non ha-
bebit. Bern. in Psal.
90. Ap. Cl. me-
giston, to pōstēdōu
tōō vīss. Synes.
epist. 2.

Vse 1.

Admonition.

2 Esai. 51. 7, 8, 12,

13. Eio tñs yērvns

pōcō & tñxev

nūpōl tñs sūxās,

ūx dñ o tñ dñvī-

to pōcō & tñ-

gev. Chrysost. tom.

6. serm. 43. Quod

& aptissima ē re-

nata similitudine cō-

firmit. Ibid.

2 Non peccat, qui

legem humanā non

servat, ut pro stulto

non habeatur. Mar-

tin. Navarr. oncher.

c. 27. scilicet. 283.

* Mark. 8. 38.

“ uoi xōis hōid.

6 Psalms. 69. 7.

2 Sam. 6. 21, 22.

saith our Saviour: as if the *Feare* of the one
would chase away all *Feare* of the other. And,
* *Feare not their feare, but let the Lord of hosts be
your feare, saith the Prophet. 7 He that feareth
him, saith Origen, feareth nothing but him.* That
feare will soone displace and dispossesse all other
feares. 2 He that feareth the wrath of the almighty
and euerliving God, will set light by the re-
proach or the rebuke of any mortall man, yea
of a whole world of them, as wee see Noa
here did.

In like manner ought it to bee with euery
one of vs. Wee must bee content to doe as
God biddeth vs, and not refuse to yeeld to
ought that hee shall enioyne vs, though wee
shall be but befooled and laughed at for our
labour.

The *Casuits* say, that 2 a man may lawfully
breake an humane Constitution concerning a
matter otherwise meerey indifferent, when for
obseruing of it he shall be but counted a foole
and derided for his labour. But no such pretence
will excuse vs from the doing of ought that God
requireth of vs. * *Hee that is ashamed of mee and
my word, (that is, of what I enioyne him) saith
our Saviour, before this wicked and 4 bastardy
generation, him will the Sonne of Man be ashamed
of, when he commeth in his glory, and his holy An-
gels with him.* We must not thinke much there-
fore to be 6 derided and counted fooles for
his sake: wee should esteeme it rather, as the
Apostles sometimes did, euen a grace to be dis-
graced

graced for him. ^c *They went away from the Counsell, saith the Holy Ghost, reioicing, that they were vouchsafed the dignitie to be dishonoured for Christs sake.*

Nor is this admonition and exhortation needlesse in our times, wherein the carefull going about the building of the spirituall Arke, exposeth men, if not so much and so openly as the making of the materiall Arke did No^a, yet too freely and too frequently, to the mockes and scoffes of prophane people.

^d *Be not asbamed, saith Augustine, of thy Christian profession. Be not asbamed of it? will some say. It seemeth a needlesse admonition.* ^e *There are so few now that are not Christians, that if a man be not one, he shall rather be noted and pointed at. But for all that, saith he, ^f trie it when thou wilt, and thou shalt finde my words true. Doe but striue to liue according to the rules of Christianitie; and see if thou be not derided and scoffed at for it by those, that are Christians in Name, but not in deed. And the like may be said truly of these times of ours, wherein ^g Religion is growne to be, as Bernard sometime complained, not a matter of forme, but a matter of scorne: ^h Simon Zelotes is become an odious Name; profession of Pietie is accounted*

^c Act. 5. 41. ἀντὶ τοῦ
δοῦναι τὴν δόξαν
εὐγενισμὸν οὐ
καταφρονῶν. Casub. not.

in N. T. O quantis
obedientie viribus
nituntur, qui gau-
dent pro Christo ad
conciliū trahi, dig-
nitatem ducunt pro
eo credi, gloriam re-
putant pro eo mori?
quibus vilitas subli-
mitas, contumelia
gloria, patientia vi-
ctoria, mirabili mi-
rabilitate videntur.
Bern. de grad. obed.
Ita Hieron. ad Hel. id.
Gloria mihi futura
convicia tua &c.

^d Noli erubescere
Christianum profe-
teri te &c. Aug. in
Psal. 30.

^e Tam pauci non
Christiani remanse-
runt, ut eis maior
obiciatur quia Chri-
stiani non sunt, quam
ipsi audeant aliqui-
bus obicere, quia
Christiani sunt.

^f Tamen dico vo-
bis, incipe, quicumque

me audis, vivere quomodo Christianus, & vide si non tibi obiciatur & à Christianis, sed nomi-
ne, non vita, non moribus. Aug. ibid. Non decriant & Christiani, qui prebent Christianè
vivere. Idem de tem. 52. Verba ipsa quæ cum Domino est, clamantes prohibet. Matth. 20. 31.
i. Bonos Christianos, verè studiosos, volentes facere in Evangelio scripta Dei præcepta, Christi-
ani malè & tepidi prohibent. Idem de verb. Dom. 18. ^g Psalm. 14. 6. Non modo pietatis
virtutem amissimus, sed nec speciem retinemus. Bern. apolog. ad Gualelm. Abb. Ipsa religio in
opprobrium venit. Idem Bern. epist. 117. ^h Σίμων Ζηλωτής, Luk. 6. 15. qui & Καραϊώτης
Matth. 10. 4. & Marc. 3. 18. non à patria, sed ab Hebr. radice כרבי quod כִּי זְהָלָה signi-
ficat. Ang. Canin. de Voc. N. T.

¶ Timor Domini
simplicitas reputa-
tur, ne dicam, fa-
tuitas. Bern. de con-
fid. l. 4.

*A nostris omnia
fermè religiosa vi-
dentur. Salvian. de
provid. l. 7.*

† Dicā quod multi
mecū experti sunt.
Cum Christianus
quis ceperit bo-
nè vivere, fer-
vere bonis operibus,
mundum contem-
nere, reprehenses
patitur & contrā-
dictores frigidus
Christianos. Quid
insanus? aiunt. Ni-
mius es. Nunquid
alijs non sunt Chri-
stiani? Ista stultitia
est, dementia ē, &c.
Aug. de verb. Dom.
18.

5 I Pet. 4. 4. *Virū
circumspectum, &
amicū propriæ con-
scientiæ calumnian-*

in tur hypocrisis. Bern. de confid. l. 4. ^a Mis. d. 1. 12-16. Οὐ θναῖα ἢ Νέας ὄραν τὸν φιλοσοφῆ
 ῥήματα ἐχόντας, ὅτι νῦν ζῶσιν καὶ ἔξελθόντες ἀπὸ τοῦ λαοῦ ἐν ἡμέρᾳ ἐκείνῃ
 πρὸς τὴν βασιλείαν τοῦ πατρὸς ἐν ἡμῖν καὶ ἐν τοῖς ἄλλοις ἔχοντες, ὡς ἐπὶ πρῆξοντες αὐ-
 τὰς, οὐκ ἔστιν ὁρᾶν τοὺς δούλους τοὺς ἐν βασιλείᾳ. Dion. Chrys. orat. 72. ^a Non vult ire spe-
 ctatū: frenat concupiscentiam suā, ne pergat ad theatrū, & c. Aug. de verb. Dom. 18. ^a Eccl. 9. 2.
^b Theatrū proprie ἱεράριον Veneris est, arx omnium turpitudinum, disciplina libidinum, impu-
 dicitia confessorium; ubi nihil probatur, quam quod alibi non probatur; ita summa gratia ejus de
 spurcicia plurimum cinnata est, quod si nobis omnīs impudicitia execranda est, cur liceat audire
 que loqui non licet? cur liceat videre, que facere flagitium est? cur que ore prolata communi-
 cant hominem, ea per oculos & aures admittā non videantur hominē commovere, cum spiritui
 appareant aures & oculi, nec possit mundus preflari, cuius apparitores inquamur? Tertull.
 de spectac. Spectacula vel cruenta vel turpia. Ubi exempla fiant, quae jam esse facinorosa desisterunt;
 & adulterium dicuntur dum videtur. Qui potest esse qui spectat vel pudicus, vel integer? Cyprian.
 ad Donat. Nihil tam damnosum est bonis moribus quam in spectaculo aliquo desidere. Sen. ep. 7.
 Audi semina praebent Nequitiae. Ovid. trist. l. 2.

*naries and nurseries of all filthinesse and prophane-
nesse*; he is a man altogether vnsociable, of a *me-
lancholy disposition*, little better than a *lunaticke*, as
^c they said sometime of *Iohn the Baptist*. If he wil
beare an euil word, & put vp a supposed wrong,
not stab or challenge at least any one that shall
giue him the lie, nor be readie to right himselfe by
priuate reuenge; he is a *coward*, a *meacock*, *base-
minded*, a *man of no courage*, one of *God Almightyes
fooles*, at the least and the best. ^d These and the
like censures must a man make account to vn-
dergoe, euen among Christians, if he be carefull
of vpholding and maintaining his *Christian pro-
fession*, and of making good what in his *Baptisme*
he bound himselfe vnto.

But as the Heathen man, *Socrates*, sometime
said, That ^e *a man must be content to be accounted
a Foole, that he may be happie*; so wee must make
account and be content to beare this, and much
more than this, if euer wee hope or looke to be
happie, and to come vnto heauen.

Yea if wee beleue and feare, (which hereby
also wee may trie whether we doe or no, as we
would seeme and professe all to doe) our very
Faith and ^f *Feare* will make vs set light by such
paper-shot, and cary vs on thorow the pikes, not
of euill tongues, but of the eagerest opposition
that either *Satan* himselfe, or any limbe of his
shall be able to make against vs to turne vs out of
the good waies of God; wee will neuer a whit
feare or regard the one, if wee doe thoroughly
feare the other.

^c Matth. II. 18.

^d Οὐ γὰρ μέντοι,
ὡς φησι Παυλὸς.
ὅτι, Πολλὰ ἐπιτη-
δεύειαι ἰζηροῦ
ἐμμένειαι ἐθλόν,
ἀλλὰ καὶ χαλαρῶ-
ναι δεῖ πάλιν, καὶ
αἰσθῆναι, καὶ σπου-
μαται καὶ βουλο-
γίαι ἀναδιδέσθαι.
Plut. de audiend.

^e Stultus videri,
quo beatus sis, ve-
lis. Socrates apud
Sen. ep. 71.

Vse 2.

Examination.

^f Dicat Martyr mi-
natori stans homo
ante hominem, Non
timeo, quia timeo,
&c. Aug. de Sanct.

14.

Let

z Timeam⁹, ut non timeamus. Timeamus prudenter, ne timeamus inaniter. Aug. de sancti. 14.

h Martyres timendo non timuerunt: quia Deum timendo homines contempserunt. Ibid.

i Ne timeamus ut non timeamus.

k Illud vide, ne timendo magis timere cogere. Ciacipist. sam. l. 11. ep. 20.

l Παῖδες φοβέσθαι τὸν θεόν καὶ τὴν μακρὰν ἐξουσίαν τοῦ δεσπότου, καὶ τὸν δέοντα. Chrys. tom. 6. serm. 43. Pueri lucernam non timent, larvam timent.

* Εἴ ποτε δὲ φοβέσθαι τὸν θεόν καὶ τὸν δεσπότην. Greg. Naz. in Nyss. † φοβέσθαι τὸν θεόν, καὶ τὸν δεσπότην. Idem in Maccab.

“ Οὐδὲν ἔστι τοιοῦτον, ὡς ἀλλότῃ φοβέσθαι τὸν θεόν καὶ τὸν δεσπότην. Idem de pace 1.

m Prov. 29. 25.

n Psal. 53. 5.

o Prov. 10. 24.

p Pinner of Catechist.

z Let vs feare, saith Augustine, that wee may not feare. Let vs feare wisely, that we may not feare foolishly: That we may not feare Man, with ^h the blessed Martyrs of Christ, let vs feare God. Yea, ⁱ let vs not feare, say I, that we may not feare. ^k Let vs not feare now, lest we feare much more hereafter. Let vs not feare the scoffes of men now, lest we feelee the wrath of God hereafter. Better it is for vs to be mocked for doing good, than to be damned for not doing it. Let vs not be ^l like Children therefore, that feare an ugly vizard, that cannot hurt them, but feare not the fire, that may scorch them: feare the blasts of mans breath, and not feare the fire of Gods wrath. * Let vs only feare this, how we feare man or ought more than God. For † there is nothing indeed fearefull but that; “ nothing at least so fearefull as it. Our not fearing the one now, may preuent the terrour of the other; as on the other side, the fearing of the one, though not worthy our feare, if we giue way to it, ^m will assuredly procure the other. He that ⁿ feareth now, where there is no cause to feare, ^o shall another day haue iust cause to feare, when his vaine feare shall haue betrayed him to things truly fearefull.

p He is a foole, we say, that will be laughed out of his coat: but he were a double foole, that would be laughed out of his skinne; that would hazard the losse of his soule, and of his eternall saluation, because hee is loth to be laughed at, to quit himsele of the mockes and scoffes of prophane persons. Yea vndoubtedly if we doe in deed and truth

truth beleue the truth of Gods word, and stand with holy NoA here in awe of his wrath: * we will neuer giue ouer our godly courses for such windie stusse as this is; our very feare it selfe will not suffer vs, though we would.

And so passe we to the second thing that wee obserued in this Act of NoA, to wit, his Care to preuent the euill imminent; together with that point of Instruction which thence may be gathered, that

“ Feare breedeth Care.

As ^q Faith breedeth Feare, so Feare breedeth Care. NoA, as hee beleued and feared, so hee was carefull with all speed to vse all good meanes for the preuenting of the perill that otherwise would haue beene. So Jacob, when ^r he heard of his brother Esau comming against him with foure hundred men after him, ^t being sore afraid of him, was carefull of vsing all meanes, either for the pacifying of his wrath, or the sauing of his family, some part of them at least, from his furie. So the Egyptians, when ^r Moses had giuen warning of such a storme to come as would destroy all that were found abroad in the fields, ^u so many of them as beleued and feared the word of God tooke warning, and caused both their seruants and their cattell to take and keepe house for the preuenting of that perill.

R

Nor

* *Præsentia spernit, qui futura metuit. Minut. Octau. Præsentia spernit opprobria, qui futura metuit supplicia.*

Care.

“ *Timor cautum & sollicitum facit. Bern. mod. vii. c. 4.*

Point 5.

^q *Fides facit formidinem: formido facit sollicitudinem. Tertull. ad Marc.*

^r *Genes. 32. 6.*

^t *Genes. 32. 7, 8, 9, 22, 23.*

^r *Exod. 9. 18, 19.*

^u *Exod. 9. 20.*

Reason 1.

* Corpus, five Cor-
por, ut olim loque-
bantur, quasi Cordis
por, i. puer, sive
famulus; ea ser-
ma, quā Marci por,
Quintipor, &c. Ca-
mer. problem.

Reason 2.

* Πάντα τὸ ἀγα-
θὸν ἐπεί. Aristot.
ethic Nicom l. i. c. i.
& pol. l. i. c. i. Omne
animal se diligit.
Natura sua quisque
sibi carum est. Ab inte-
ritu natura abhor-
ret. Hinc ingeni-
taeque cura sui; me-
tus mortis fuga ma-
li, &c. Cic. de fin.
l. 5. Cura sui ante
omnia cunctis inest
animalibus; nec in-
feritur, sed in nati-
tur. Simul autem
conciliatur saluti
sue quidque, & que
iucunt, illa petit,
lesera formidans re-
fugit. Sen. ep. 124.

Reason 3.

* Quis se timet, ni-
hil negligit. Bera. in
Cant. 47. Οὐδὲ φο-
βῆται βελόνην δὲ
μυῖν. Aristot. rhet.
l. 2. c. 5.

Nor can it in reason be otherwise. Where
Faith hath wrought *Feare*, *Feare* cannot but
worke *Care*. Where the *head* hath wrought
vpon the *heart*, there the *heart* cannot but
worke vpon the *hand*: And * the *hand* is euer
at the *hearts* command, ready to its vtmost
ability to execute whatsoeuer the *heart* ex-
acteth of it.

Againe, where there is a *feare* of euill,
there is a *desire* also to escape euill; (for
* every thing naturally affecteth it owne good)
and a *desire* proportionable to the *feare*: and
where a *desire* to escape euill, an *endeuour* to
use all meanes of escape: and * an *endeuour*
likewise proportionable to that *desire*. Where
there is a strong perswasion then, and appre-
hension of some great euill impendent, there
cannot but be a great measure of *feare*: and
where so great *feare*, no lesse vehement a
desire of escape; and where such vehement
desire, * a most earnest and carefull *endeuour*
of preuenting, if by any meanes it may be,
that euill.

Adde wee hereunto that *Faith*, as it ma-
keth things absent present, and things farre
off as at hand; and so maketh men to be
affected with euils, as are by God, or from
God, reuealed to them, though yet absent,
or farre off, yet as if they were present,
and at hand: So it maketh them as care-
full instantly, without longer delay, to be-
take

take them to such courses, as for the preuenting and auoiding of those euils are deemed requisite, which to the eye of their faith are as imminent, or as present.

And lastly, That no affection is more ^a vigilant, more violent, more forcible than *fear*, either to curbe and restraine men of what otherwise they would, or to vrge and constraîne them to what otherwise they are vnwilling vnto.

^b *Jacob* could not rest all night long, when he feared *Esaus* approach: nor ^c *Sampson* longer repose himselfe on *Dalilaes* lap, when hee heard once that the *Philistines* were vpon him. Temptations of *Feare* are esteemed the most ^d violent. And ^e in humane lawes there is a nullitie therfore held of actions extorted and wrung from men by feare: because in such case a man is held not to be a free man, to haue no power or command in some sort of himselfe. The feare of Gods wrath therefore in these cases, where it is fresh in the soule, cannot but ^f shake off all securitie, cut off all carelesnesse, banish and abandon all slothfull and retchlesse delay, and ^g vrge and enforce to all speedy and diligent vsage of those meanes, whereby it may be pacified, and the euill preuented that may accrue from it.

Now hereby try wee our Faith againe, yea and our Feare too. Compare wee *Noa* and our selues together; and see how contrary hee and wee are either to other: yea see how like

Reason 4.

^a *Timore nihil ualidius, nihil uehementius.* Bern. de diuers. 12. *Metus cum uenit, uacuum habet somnus locus.* P. Syr. *Rapit enim somnos pavor.* Sen. Here.

^b Gen. 32. 7, 23.

^c Iudg. 16. 19, 20.

^d *Res est imperiosa timor.* Martia. l. 11. ep. 59.

^e *Contracta per metum irrita obligatio est.* Althus. diaalog. l. 1. c. 118. §. 15.

^f *Omnem formidamini. et metum excutite.*

^g *Cavebis si puebis.* Rom. 11. 21.

Vse 1.

Examination Application.

^d *Matth. 24. 37.*
38, 39.

Compar. 1.

^e *Gen. 6. 3, 13, 14.*

^f *Gen. 7. 6.*

^g *Gen. 6. 22.*

^h *7. 5.*

ⁱ *2 Pet. 3. 7. Adam
prædixit geminum,
ἡ δὲ ὁλοὺν ἀφαιρέ-
σων, ἢ ἡ ἑστὶ
ἰσχυρὴ πνεύματος, ἢ ἡ
ἐν ἑαυτῇ καὶ ἡ
ἐν ὁλοῦν. Jo-
seph. antiq. l. 1. c. 3.
Abisso Noam Deu-
cationem dictum, ab
illa conjugē ejusdē
Worham. Brough-*

were in these dayes rather to the world that then was, than to him, as ^d our Saviour himselfe also foretold that it would be.

Consider his carefulnesse. God speaketh thus to NOA; ^e *An hundred and twenty yeeres hence will I bring in a Floud that shall drowne the whole world: and therefore if thou wilt be then saved, goethy way out of hand, and build thee such an Arke as I shall shew thee.* And this God told NOA, when he was about some five hundred yeere old; for ^f six hundred yeere old hee was when the Floud came. So that NOA might well haue thought thus with himselfe; *I am five hundred yeere old already, and it will be yet an hundred and upward before the Floud come; Why? I may well be either dead and rotten in my graue before that time, or at least-wise very neere the end of my dayes. And who would goe toile and moile so about building of a vessell of such bulke and bignesse, to prolong his life so short a time? Or else, It was an hundred and twenty yeere yet to it; and what neede he then goe in all haste about it? hee might goe and take his pleasure for this hundreth yeere, and then set upon it some twenty or ten yeere before, and get more helpe then and dispatch it the sooner.* But NOA did not, he could not, he durst not deferre the doing of it, but ^g went instantly in hand with it.

On the other side see our carelesnesse. God foretellet vs that a second generall destruction shall come, not by water, but ^h by fire, the fiercer element

element of the twaine; * which euen Heathen also have taken notice of: and that none then shall be saued but those that haue ¹ a spirituall Temple or Sanctuary built in their soules, ^k an house for his Spirit to inhabite, as hard and difficult a peece of worke, as euer the making of the Arke was. As Noa before he could goe about that building, hee must first fell his wood, saw out his planckes, hew out his timber, &c. So before we can raise this spirituall building, we must pull downe ¹ an old frame, an erection ^m of the Deuils rearing, that standeth where it must stand, and rid the place of the rubbish and remainders of it: Now this requireth much toile and labour, and will take vs vp much time: And yet wee deferre and put off all, and thinke wee

* Πῶς ἔται καὶ κέρμαον, φλέγει ὁ ἄβυσσος πάσαι. ἔπειτα δ' ὁ δόλιος ὁρᾷ αἰσιν, ὃς παύει πάλιν, ποταμὸς δ' αἶμα, ἢ δὲ δαλίαν Εὐκλῶση, τὸ δὲ πάλιν κόνις ἔστι αἰσιν δόλιος. Sybill. orac. l. 4. Et ibid. Οὐδὲν ἔστιν ἀνθρώπου φρενὸς πᾶν ὃ ἐχολόουν ἡσυχίας. Καὶ Σιέβυδα ὃς ὁ ἴσας γονήτης ἦν φερεται ἀνέλασιν διὰ πύρας φερεται. Justin. apolog. Et cataclysmum factum,

et de flagrationem futuram Silylla vaticinata est. Laflant. de ira Dei, cap. 23. Πῶς ἔται ὁ ποταμὸς πύρας, ἢ δὲ γάδης. Sybill. in astrofich. apud Euseb. in vita Constant. Desidet ē calis ignisque et sulphuris amnis. Exuret terras igni pontanque poliumque. Apud Aug. de ciuit. Dei l. 18. c. 23. Stoici omnia inflammandi, iterumque futura asseruerunt. Athenag. de resurr. Hinc annus ille maximus, cuius hyems summa est Cataclysmus sive diluuiο, aestas Ecyptosis, i. mundi incendium: (unde et ὁρᾷς τις Κόσμου ἐκ πυρώσεως δέξια. Ex Menipp. conuio. Athen. dipnosoph. l. 14. Nam his alternis temporibus mundus tum exignescere, tum exaquelescere videatur. Censorin. de nat. die c. 18. Ἐται δὲ, ὅταν γαυδὸς αἰῶνος ὁρᾷ, ὅταν πύρας γέγοντα διασώσῃ γένεσιν αἰῶνος, ἢ δὲ Ρομανδία ἐλθῇ Ἀπαιτα τὰ μύθια καὶ ματόρσια φλέγει ματόρσια. Tragicus apud Clem. Strom. l. 5. et Euseb. prepar. lib. 13. cap. 13. Esse quoque in satis remissis affore tempus, Quo mare, quo tellus, correptaque regia calis Ardeat, et mundi moles operosa laboret. Orid. met. l. 1. Communis mundo superest rogas, ossibus astra Mixtura &c. Liliat. bell. Pharf. l. 1. Aqua et ignis terrenis dominantur. Ex his ortus et interitus est. Quandocumque placuere res noue mundo, sic in nos mare emittitur, ut desuper fervor ignis, cum aliud genus exitus placuit. Cum enim fatalis dies diluuij venerit, aestus solatus legibus sine modo fertur, ratione eadem quo conflagratio futura est. Alternum sit, cum Deo visum ordini meliora, vetera finire. Sen. quest. nat. l. 3. t. 27, 28. Cum tempus aduenit, quo se mundus renouaturus extingnat, ignibus vastis torreat, incendetq. mortalia &c. Idem ad Marc. c. 26. Euenturum putant Stoici, ut ad extremum mundus omnis ignescat. Cic. de nat. Deor. l. 2. et ardore deflagret. Idem Acad. lib. 4. De Stoicis idem Numenius apud Euseb. Sed et de Epicureis Minutius in Octauo. ¹ 1 Petr. 2. 5. ^k Ephes. 2. 22. ¹ 2 Cor. 10. 4, 5. ^m 1 Iohn 3. 8.

^a Pſal.90.9.

• *Nihil ne in totū
quidem diem certi
eſt. Sen. ad Polyb.
c.29. Nihil in diem,
nihil in horam pro-
mittitur. Idem ad
Marc. c.10.*

Compar. 2.

^p Pſal.90.11.

^q Genes.19.9.

^r Exod.9.21.

ſhall haue time enough for it hereafter, though
^a none of vs are like to liue neare an hundred
yeeres, none ſure to liue halfe an hundred houres
to an end. And what would we do, or how would
we liue, if wee were ſure that wee ſhould not
die, ere an hundred yeeres were expired and
had paſt ouer our heads, when wee haue no care
to provide for the preuenting of this perill, be-
ing ^o *not ſure of a day, not of an houre?*

Againe, God gaue No a warning by word-
only of future euils, wherof no print or foot-ſtep
was to be ſeene at the preſent. And No a is ſtri-
ken with feare, & prepareth preſently to preuent
it. God giueth vs warning not by word only, but
by deed, by euident arguments of his wrath al-
readie broke forth, and burning vp our brethren
almost on euery ſide of vs. And yet ^p who layeth
it to heart, or prepareth to preuent the euill that
ſo euidently appeareth to approach?

Now what is the reaſon of ſuch difference
both in the one kinde and in the other? (No a
ſo carefull, and we ſo careleſſe :) but that he be-
leeued and feared; and we doe not? What elſe
was it, that made *Lots* Sonnes in law ſtay ſtill in
Sodome, though they were told what would be-
come of it? What elſe, that made ſome of
theſe *Egyptians* ſo careleſſe, as to leaue men
and beaſts abroad, when *Mofes* had giuen war-
ning of the ſtorme that ſhould come? But that
^q the one beleeued not *Lots* word; ^r the o-
ther feared not the *Lords* word: the one belee-
ued not, and therefore feared not; and the o-
ther

ther feared not, because they beleueed not? neither of both cared, because neither of both feared. And what else is it that maketh men stay still in their sinne, and make no prouision to prevent Gods wrath, both reuealed in his word, "and manifested in his worke; but that they beleue not the one, they dread not the other?"

And this may conuince multitudes, euen of professed Christians, to haue neither *Faith* nor *Feare*. "They liue so securely, so carelessly, as if there were neither heauen nor hell: they prepare no more to meet God, when in wrath he seemeth to approach, then as if " they cared not whether he came or no.

Yet should wee aske any of these, whether they beleueed the word of God or no, whether they feared the wrath of God or no? they would answer, they did; and be angrie that any man should make doubt of it: they should be " worse than beasts, no better than flat *Atheists*, if they did not. But, * *the wickednesse of the wicked man assureth me*, saith the *Psalmist*, *that there is no feare of God before his eyes*. And the loose and dissolute, the secure and carelessse courses of such euidently shew, whatsoeuer they may say, that there is neither *Faith*, nor *feare of God* in them, that they neither beleue his Word, nor stand in awe of his wrath, they durst not for their liues doe so as they doe, if they did. * *If you feare*, saith *Augustine*, *how is it that you take no more care?* " Could *Iacob* sleepe quietly, when hee vnderstood of *Esaus* approach? Or " durst

Sampson

" *Rom. 1. 18.*

Vse 2.

Conuiction.

" *Hec, viuunt homines, tanquā mors nulla sequatur; Et velut infernus fabula vana foret.*

" *Esai. 5. 18, 19.*

" *Qui pudor e amissit, bestiae par est, qui timorem, bestia perior est. Bern. de diuers. 12.*

" *Psalm. 36. 1. Ignorantia dei, et despectus regni eius, tripalium est peccati. Clem. Alex. paedag. 1. c. 9.*

" *Timor enim Domini expellit peccatum. Sirac. 1. 26. siue quod iam admisisti est, siue quod tentat intrare; illud penitendo, hoc respicendo. Bern. de diuers. 8.*

" *Si timetis, quare non careris? Aug. de discipl. Christi. c. 2. Cur Sodomitae incolitis ruituri iam ruituram? Cur ciues non fugitis perituram perituram? Misericordiam contempnitis.*

" *Gen. 32. 23.*

" *Iudg. 16. 20.*

Sampson for all his strength and stoutnesse lie still, when he heard that the *Philistines* were vpon him? Much lesse durst any man, or could any man, that feared Gods wrath, lie sleeping in sinne, when warning were giuen of Gods wrath, or while (it is the state of euery impenitent person, had hee a spirituall eye to discerne it) the blacke clouds of his vengeance readie to seize on him, hung continually ouer his head. Say what thou wilt therefore, whosoever thou art that so liuest, diddest thou feare God, as thou pretendest and professest to doe; ^a thou couldest not liue so securely, thou durst not liue so loosely; thou durst as well eat thy nailes off, as we say, as doe many things that daily thou doest; ^b thy very feare would not let thee, it would not suffer thee to rest: it would be as a thorne at thy heart, and a spurre at thy side, to rouse thee and awake thee, and to keepe thee from rest, till thou hadst procured thine owne safetie, and to vrge and enforce thee to all speedie, carefull, and industrious endeouour, whereby the same might be effected.

^a *Vigilabis, si timebis. Aug. de verb. Ap. 28. Et tu vigilares, si timeas.*

^b *Timor carporum excussit & nolentibus. Nec tutum patitur esse securum pavor.*

Conclusion.

Well, to winde vp all in a word: Let vs all be like *Noah*; take warning when God giueth it; Beleeue what hee threatneth; feare before his face, especially when we see signes of his wrath, as we doe pregnant ones at this present; vse all care and endeouour to auert his wrath, and to preuent the perill, when we perceiue it to approach. That can no way be done but by repentance of our sinnes, reformation of our liues, and alteration of our sinfull and secure courses. This course

course therefore let euery one of vs take with-
out further delay; and pray that others also may
doe the like. It may be that God hearing the
prayers, seeing the teares, and regarding the
repentance of some few, may be moued to shew
mercie on the whole, though the generalitie re-
maine still vnreformed. ^c All his fellow passen-
gers their liues were bestowed vpon Paul. ^d So-
dome had beene saued, if but *ten* onely had so
done in it; ^e *Ierusalem*, if but *one* alone. Or if
the Lord be so peremptorily bent to destroy,
and to bring in some generall iudgement, that
^f though *Moses* and *Samuel* should sue for a peo-
ple, they should not preuaile with him, ^g though
Noah, *Daniel* and *Iob* were among them, they
should *not saue sonne nor daughter*, (not so much
as was saued in the Floud,) but themselues sin-
gle only: yet shall we, by so doing, with Noah
build an *Arke*, at least, for our selues, and our
owne soules. We shall be *marked out* for salua-
tion, as ^h those were that the Prophet speaketh
of, in the generall destruction. And one of these
three shall vndoubtedly befall vs: Either wee
shall be ⁱ taken away, with ^k *loshas*, before the
euill come, and depart hence, to be laid vp with
our Fathers, *in peace*. Or, with ^l *Ieremie*, ^m *Baruch*, and ⁿ *Ebed-melech*, we shall haue our *liues*
giuen vs for a *prey*: for ^o *the Lord knoweth* euen
in generall iudgements *how to saue his*: Or our
afflictions, shall be seasoned, sweetned, and
sanctified vnto vs; and ^p though of themselues
not good, yet shall they be turned to *our good*; and

S

our

^c *Act. 17. 24.*

^d *Gen. 18. 32.*

^e *Ierem. 5. 1.*

^f *Ierem. 15. 1.*

^g *Ezech. 14. 14, 16,*
20.

^h *Ezech. 9. 4.*

ⁱ *Esaï. 57. 1.*

^k *2 King. 22. 20.*

^l *Ierem. 15. 21.*

^m *Esaï. 40. 4.*

ⁿ *Ierem. 45. 5.*

^o *Ier. 39. 18.*

^p *2 Pet. 2. 9.*

^p *Tamen si non bo-
num, tamen in bo-
num, Aug. de temp.*

ο βίβ' ἀλλ'
δὲ βίβ' ἀλλ'
Εὐριπιδ. Euripid.

Quid est diu vi-
vere, nisi diu tor-
queri. Aug. de temp.
113.

Οὐδὲν τοσούτων
καρδανύμεν (μα-
κρότερον (ὄντως)
ἔσθ' ἢ πάλιν καὶ
τὰ μὲν ἰδούμεν, τὰ
δὲ παύμεν, τὰ
δὲ καὶ ἀπολείμεν,

Et c. Greg. Naz. epitaph. Cesar. Diu vivendo multa quæ non vis vides. P. Syr. 1 Apoc. 7.
17. & 21. 4. Τοῖς γὰρ διαύται μοῦνον ἢ ἀπολείμεν. Sophocl. Οὐδὲν νύσσον, ἔστι
καὶ ἡμεῖς. Euripid.

our decease, if wee doe perish in them, shall be
but a meanes of translating vs, from ^a a wret-
ched and a miserable life here; (where ^b to live
long, is but to be long in paine, and where, ^c by li-
ving long, we are constrained not to heare and see
only, but to suffer; nor to endure only, but to doe
many things that willingly we would not;) to
a more happie, comfortable, and blessed life else-
where; wherein ^d we shall neuer so much as see
or heare of misery any more.

FINIS.

Page 90. and so on to page 97. in the Super-
scription for God's Warning, it should be
NOAH'S Faith.



Handwritten text, possibly a signature or name, written vertically in cursive script. The text is difficult to decipher due to the cursive style and fading, but appears to contain the words "John" and "Hunt".

James Henry
H. W. Cook
and son 1734
of the 31st 4th



